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SUBJECT:

OUR MISSIONARY OBJECTIVES

IN THE LIGHT OF THE PRESENT ECONOMIC SITUATION

M. SUGIYAMA, M.P.

IN THE LIGHT OF THE RECENT COMMISSION REPORTS

WILLIAM AXLING

AS AN AGENCY FOR INDIVIDUAL AND SOCIAL REGENERATION

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ELIZABETH GILLILAN

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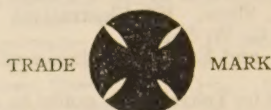
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Most often used, by me but ill acquired,
From which a limping version could be wrung
Of verities to which my speech aspired ;
My mother-tongue, for you a tedious means,
Yet on your lips becoming rich in new
And picturesque significance and scenes
Poetic from the inmost heart of you ;
And music, most of all the arts divine,
A language knowing neither clime nor blood
Nor dialect nor any name or sign—
A medium of world-wide brotherhood :
But far above all tongues or vocal arts,
The silent speech of understanding hearts,

THE JAPAN CHRISTIAN QUARTERLY

Vol. VIII

OCTOBER 1933

No. 4

EDITORIAL NOTES

LISTENING.

The subject of the Annual Sermon for the Federation of Christian Missions, preached in Karuizawa this summer, was especially pleasing to the Editor (See Page 328). Perhaps that was because the blood of a Quaker grandmother still courses in her veins, but more especially because we do seem to need in these seething times so much more of "guidance" than we are getting and it is well for us all to ponder this theme.

When was it that some wise one told us "the best educated mind is one that catches the drift of things"? One supposes he means that we may not be able to approximate definite destinations but at least we should be able to understand in what general direction things are tending and to act accordingly. The Laymen's Commission, for instance, seems to have been surprisingly well aware of "drifts"—tendencies of which many of us, with our noses, perhaps, too close to our individual grindstones, had been only half aware. Many of us are not ashamed to admit that their Report has had, among its many values, the acceptable result of making us "sit up and take notice" when we may have been too foggily thinking we had not time to look away from the task so urgently in hand.

Everybody knows that, according to the most skillful policy of the detectives in the penny-thrillers eagerly read by all small boys, the thing to do in any time of uncertainty is to "put one's ear to the ground." (The Editor remembers marveling, as a child hearing

that phrase for the first time from an excited small brother, as to just how so dignified a man as he represented the detective to be, could so often assume that physical attitude!) But all joking aside, it is quite true, is it not, that one of the wisest attitudes anyone in perplexity and doubt should assume is that of self-hushed listening. Under-tones and over-tones may only be caught, appreciated or enjoyed, we learn, by conscious effort.

Once a huge ocean-liner on which the Editor was a passenger was fog-bound almost within sight of her English port. The pilot dared not move an inch, but day and night the throaty horn blew steadily at throbbing intervals. Between those blasts of warning to other ships not to come too near us—we listened, and we watched the Captain and his officers listening outside in the chilly gloom. (How many hours must a good Captain spend on such occasions, on guard for the lives of his passengers, on guard but able to do nothing but strain his ears for familiar, revealing sounds!) Two great ships came to grief that first day with much resultant confusion, damage and loss. Perhaps they had followed misleading clues, or were merely over-confident or in a hurry? But our Captain, thank God! knew how to listen and wait, and so, after two nights and a day the sun shone down thru those hampering clouds and we came safe to our destination.

But it takes patience to listen—and the world hasn't much patience of late. (Note modern careless interruptions of even the loveliest of Victrola and Radio music—alas! for the disappearing power of concentration in these days of matchless opportunity along listening lines. Surely our friends "The Friends" have much to teach us here!)

Dr. Richard Cabot, of Harvard University, once said to a group of us Social Workers in America, "When you find yourself lost in a forest don't go on stupidly walking in circles; climb the tallest tree you can find, and look and listen—use all your senses, and then listen some more." (See his valuable book—*What Men Live By*). It seems to some of us recently as tho we are lost, temporarily, in a most perplexing wood—even speaking theologically (see Dr. Axling's paper, Page 306), we trace and re-trace our steps in a tangle of defence of our old positions and theories about which Jesus Himself said very little. What might happen if we, altogether,

should agree to concentrate in listening to what He might tell us about the forward path.

And as to our economic bewilderments, is it too bromidic to say that surely we can never hope to get out of this dark maze blindly the way we got in! (See Mr. Sugiyama's paper, Page 315 and Mr. Lamott's) Everybody clamors that what the world needs is leadership, and so it does, but where and to what advance can they lead us? A little Sunday-school paper from a certain "home-church" in America remarks in its last issue—"The ancient prophets were accustomed to say "Speak, Lord, for Thy servant heareth," but the modern prophets say "Listen, Lord, for Thy servant speaketh."—There seems as much truth as humour in that comment—How many of our so-called leaders are listening for the voice of genuine authority—the direction of The King of Kings whose edict was not only Love but JUSTICE?

WHO MADE THE FIRST FENCE?

Who made the first fence between gardens?
 Who built the first tariff wall?
 If they can look down from their Heaven now
 Mustn't they pity us all?

Our lines of division the earth 'round—
 Our glaring over the top—
 Our fears of our neighbors—God help us!
 When will this foolishness stop?

AS TO MEASUREMENTS.

A brave man in America has recently ventured a book he calls "Measuring the Results of Teaching." Wouldn't it be fine if all we missionaries and teachers and preachers could? How slow often seems the march of Time until we may know how this or that seed we strove to plant has rooted or has flowered! How many times the "green bay tree" of a seemingly careless or selfish neighbor has cast its taunting shade over some barren garden stretch wherein we seem to have labored in vain! Heigh ho and ho hum! Is there any other profession in which one needs more of patience than in the chair of a missionary teacher?

Testing is stylish business to-day in the educational world, but how surely, we wonder, may we yet estimate the growth of moral character? Some dangers certainly exist in too close inspection of the frail tendrils of truth. Far worse than the old vulgar "spilling of the beans" must it be to pull up our newly-planted ones to discover whether they grow. The Editor recently over-heard a group of Buddhist Probation Officers comparing experiences in a certain Buddhist Reformatory. One especially zealous man, filled with the milk of human kindness, shook his head sadly as he said with a sigh "But after all there's really no way to be sure about a boy's character: that isn't a question for science!" (Yes, he knows about recent gland discoveries too, and we had just been listening to an able address by a famous psychology Professor of the Imperial University.)

"Not a question for science"—our moral progress—surely not a question of material influences, but more and more a problem, it seems, for teachers (teachers in the broad sense, of course, at home and in pulpits and temples as well as at schools.) Perhaps we should rather be testing ourselves than to continue to be so interested in seeming results? Shall we add to the old query "How does your garden grow?" the equally (or more) important inquiry "And does the gardener grow too?"

But if we remember (to add a bit to Mr. Well's statement) that willy-nilly we are "engaged in a race between moral education and disaster," sometimes to-day it almost seems as tho we only run with Alice "to keep up with where we are." (Does Mr. Sugiyama's inference almost convince you we are not quite doing that here in Japan?) Yet surely, if we believe our own text we must remember, we on the Mission field, that it is God who does give the increase—and that it is a sodden kind of farmer who does not "plow with hope." In Isaiah we read "He that believeth shall not make haste," and we remember also these lines from "A Grammarian's Funeral,"

"Oh, if we draw a circle premature,
Heedless of far gain,
Greedy for quick returns of profit, sure,
Bad is our bargain."

Perhaps we ought to be more willing to say with Mrs. Browning, "God bless all our gains," say we—But "May God bless all our losses, better suits with our degree."

Yet, speaking pedagogically and practically (for our Christ—the great world teacher, was a most practical man) we must, of course continue to attempt some measurements, some sort of "checking up systems" else how may we hope for continuing or improving skills?

But as to tests, and trying to find out for ourselves how this enterprise prospers (especially in an individual life we have touched) the Editor, having browsed much in the field of History, recommends that famous Tester, that most expert prover of values—Father Time, as the best judge of progress. Also may we comfort ourselves a bit with Whittier's wise verse?

Nothing fails of its end.

Out of sight sinks the stone

In the deep sea of age

But the circles sweep on

Till the low rippled murmurs

Along the shores run,

And the dark and dead waters, leap glad in the sun.

**PROGRAM OF THE THIRTY SECOND ANNUAL
MEETING OF THE FEDERATION OF
CHRISTIAN MISSIONS IN
JAPAN 1933**

**General Theme :
OUR MISSIONARY OBJECTIVES**

Friday Afternoon : July 28th

- 2:00—3:00 P.M. Opening devotions, roll call and business.
3:00—4:00 P.M. Paper: "Our Missionary Objective in the light of recent
Commission Reports."—Dr. William Axling.
Leader of Discussion:—Dr. A. K. Reischauer.
Findings sub-committee:—A. Stirewalt, Charlotte de Forest, John
Smith, and General Findings Chairman, G. S. Phelps.
4:00 P.M. Annual reception, Karuizawa Hotel.
7:45 P.M. Lecture: "The Christian Task in the World Today."—Dr. E. L.
Allen, Professor in Hong Kong University and Pastor of
Kowloon Union Church.

Saturday, July 29th

- 9:00 A.M. Brief devotions, led by Chairman G. Binford.
Papers: "Our Christian Objective in the light of the present
economic situation."—Dr. M. Sugiyama, M.P.
"Rural work in relation to Urban work."—G. Binford.
Leader of Discussion:—Rev. A. R. Stone.
Findings sub-committee:—G. E. Bott, R. F. Shacklock, Loretta
Shaw, and General Findings Chairman.
11:20 A.M. Devotional Address:—Dr. Richard Roberts, Toronto, Canada.
2:00 P.M. Business Session.
3:00—4:00 P.M. Findings on Morning papers.

Sunday, July 30th

- 7:00—7:45 A.M. Prayer meeting.
10:30 A.M. Union Worship Service.—Mr. Gurney Binford, Preacher.
4:00—5:00 P.M. Memorial Service.—Dr. F. N. Scott, Necrologist.
Holy Communion.—Rev. William Woodard.

Monday, July 31st

- 9:00 A.M. Brief devotions.
 Papers: "Our Christian Objective in the Church as an agency for individual and social regeneration."—Prof. Soichi Murao.
 "Our Missionary Objective in same."—Dr. L. J. Shafer.
 Discussion leader:—Dr. C. J. L. Bates.
 Findings sub-committee:—L. C. M. Smythe, Paul Warner, Helen Hurd, and General Findings chairman.
- 11:20 A.M. Devotional Address:—Dr. Richard Roberts.
- 2:00—3:30 P.M. Findings on morning papers.
- 3:30—4:00 P.M. Business session.
- 4:00—4:30 P.M. Closing devotions: Incoming chairman,

DELEGATES FOR 1933

- ABCFM Miss A. P. Adams, Miss C. B. DeForest, Floyd Roberts W. P. Woodward, U. Z. McKnight.
- ABF J. H. Covell, Miss Georgia M. Newbury, W. F. Topping.
- AFP Gilbert Bowles, Miss Edith F. Sharpless.
- ABS K. E. Aurell.
- BFBS G. H. Vinall.
- CMS S. C. Woodward, Miss C. M. Richardson, Miss L. L. Shaw, J. C. Mann.
- EC H. Thede, Miss Laura Mauk.
- EPM Miss J. W. Galt.
- LCA C. K. Lippard, A. C. Knudten, E. T. Horn, Miss Helen Shirk.
- MEFB A. D. Berry, Miss Harriet Howey, Miss Elizabeth Kilburn, R. F. Shacklock, Miss A. L. White.
- MES S. H. Wainright, Miss Lois Cooper, Mrs. J. T. Meyers, S. M. Hilburn, J. B. Cobb.
- MP P. F. Warner.
- MSCC Miss A. F. Moss, V. C. Spencer, W. W. Waller.
- OAM Egon Hessel.
- OMJ W. M. Vories.
- PCC
- PN H. D. Hannaford, Mrs. A. K. Reischauer, G. K. Chapman, Miss Mary McDonald, Miss C. McCrory.
- PS S. M. Erickson, W. A. McIlwaine, L. C. M. Smythe.
- RCA B. Bruns, Miss C. Janet Oltmans, L. J. Shafer, Miss Helen R. Zander.
- RCUS Mrs. H. K. Miller, W. G. Seiple, G. W. Schroer, G. S. Noss.
- SBC Miss Cecile Lancaster, Miss Lolita Hannah, J. F. Ray.
- UB B. F. Shively.
- UCC G. E. Bott, Mrs. W. R. MacWilliams, H. H. Coates, Mrs. W. G. Coates.
- UCCW Miss H. J. Jost, Miss F. G. Hamilton, Miss Isabel Govenlock, Miss Leona Douglas.
- UCMS T. A. Young, Miss Jessie Trout.
- UGC Miss Georgene Bowen.
- WU Mrs. H. A. Lynn.
- YMCA G. S. Phelps.
- YWCA Miss. Hazel P. Verry.

OUR MISSIONARY OBJECTIVE IN THE LIGHT OF RECENT COMMISSION REPORTS

WILLIAM AXLING

In considering the subject which the program committee of this conference has assigned me I was at the outset forced to decide whether to deal with principles in the large or to take up definite and concrete problems and objectives. In order, if possible, to make our study gear into actual situations I have chosen the latter course.

I take it for granted that "Recent Commission Reports" refers to the Report of the Laymen's Foreign Missions Inquiry, the Educational Survey Commission's Report and Dr. Butterfield's Rural Survey Report. It is manifestly impossible to deal in any adequate way with all of these three reports in this paper. I shall simply deal with such phases of them as seem to me to challenge our immediate thought and action.

I. A Frank and Fearless Self-Appraisal

Our first and foremost objective should be a searching self-evaluation. The counts against us as missionaries in the Laymen's Report are many and clear cut. How far are they justifiable in our own individual cases? We are challenged to make a conscientious check-up. We will gain much if we face this fire of criticism and face it without evasion.

The appraisers were not out to tear down but to build up. They may have been mistaken but they were not malicious. Their motive and purpose was to be constructive. We naturally resent some of the things which they say about us but deep down in our souls we know that we often fail to fully match ourselves for the role we are called upon to play in this great foreign mission enterprise.

With an open mind and a tremblingly sensitive, clear-eyed soul let us sit down with the picture of the missionary which the appraisers have painted and see in how far it is our own portrait.

Let us not, however, permit this picture to create an inferiority complex in our souls or to shatter our confidence in our best selves, in our high calling and in our ability to measure up to the challenges that confront us, if we will but pay the price. ~

II. A New Approach to Other Faiths

I feel keenly that in the past we missionaries as a whole have allowed ourselves to be altogether too ignorant of the content and import of the ethnic faiths which hem us in on every side in this Eastern Empire.

Of course, traditionalism and ingrained custom are strong in Shinto and Buddhism but these factors alone do not account for the hold which they have on millions of Japanese. There is something more vital, more soul satisfying than that in these faiths. Otherwise they would not continue to hold the loyalty of masses of men and women in this land whose minds and hearts are on the march.

How can we contact with the followers of these faiths and enter into a fellowship of sharing in the realm of genuine values? How can we make those values starting points from which they will be led on to the absolute values which are to be found in Christ?

God has used these faiths in the past. He is using them today. They furnish multitudes of people moral restraints, ethical standards, spiritual disciplines and a technique for living. Christ declared that he came not to destroy but to fulfill the law and the prophet. How can we as representatives of Christ help to fulfill the law and the prophets which have given and are giving the masses of Japanese people the measure of light and life they enjoy if we are ignorant of the teachings and work of such moral and religious prophets as Nichiren, Shinran Shonin, Kobo Daishi and others?

When I came to Japan thirty-two years ago both foreigners and thoughtful Japanese were saying that Buddhism was slipping fast and would soon pass out of the picture. Instead of dying, however, Buddhism has experienced a renewal of life and is stronger by far today than it was at that time. The same is true of Shinto. Certainly one of the main factors in this revival of both Shinto and Buddhism has been the impact of Christianity and its stimulus. The infiltration of Christian ideas and ideals into these indigenous

faiths has been taking place at a tremendous pace during the last quarter of a century.

Whether we will it or not, one of the great by-products of the Christian mission in Japan has been the reviving and strengthening of these native faiths. Personally I am not troubled over the way in which Buddhism and Shinto have been and are still taking over whole areas of Christian conceptions, interpretations and methods of work. On the contrary I see in this infiltration the onward march of the irresistible Christ even into the sacred precincts of the nation's traditional religious life. This is one of Christ's major victories in Japan and is fully in harmony with his purpose not to destroy but to fulfill a people's hard earned heritage of religious values and experiences.

However, do not misunderstand me. I believe in sharing but not in order to attain a diluted common denominatory synthesis. The purpose of the Christian mission is not to discover a lifeless synthesis of religious truth and experience. I believe with all my soul that in Jesus Christ, his personality, his teachings, his life and his Cross, God spoke and still speaks in a unique and absolute way to all mankind. Christianity must therefore continue to be a crusading faith with an absolute, clear cut, passionate message and life. When it ceases to be this it is doomed.

And when we missionaries become simply the proponents of another religion and cease to be the crusading evangelists and living exponents of a unique and absolute gospel that is centered in Christ and the Cross our effectiveness is at an end.

For after all, the heart and center of our task as missionaries is passionately and vitally to relate individual men and women, society, nations and the world to God, through Christ as the unique and supreme Relator.

However, there are fields in which we can without compromise not only share but cooperate with the followers of these ethnic faiths to our mutual advantage and thereby render a more far-reaching service. Although Christians inaugurated and are still the driving force back of many reform and welfare movements in Japan they do not today have a monopoly of this field. Enthusiastic temperance workers, anti-prostitution agitators, civic and social reformers and workers are found in the ranks of both the Shinto

and Buddhist believers. We should contact with them and open the way for cooperative effort in these fields.

III. A More Thorough-Going Orientation

The appraisers found a flaw in our armour when it comes to the question of orientating ourselves, our manner of life and our institutions. There is a persistent foreignness about us, our style of life and our institutions which sets us apart and hinders and handicaps us at every turn.

Most of us have been disillusioned regarding the naïve faith we once had that Western culture and customs are one hundred per cent perfect. In spite of this we too often allow the culture and customs of the West in which we were nurtured to blind us to the intrinsic worth of much in the cultural life of the people among whom we live.

We are doubtless agreed that in so far as the culture native to the soil is creative and local customs are wholesome and helpful they should be conserved and we should strive to enrich them through the impact of our life and influence.

Yet have we so thoroughly familiarized ourselves with Japan's rich cultural heritage, her ancient and present social customs and orientated ourselves to the degree that we feel fully at home and are able without any sense of striving or straining to adapt our point of view and work to the indigenous life around us?

Is it not true that for most of us our understanding and appreciation of Japan's culture and customs are so limited that we remain foreigners in our outlook, our manner of life, our ways of work and in the atmosphere which we create right up to the end of our days?

We ought not slavishly and mechanically to ape the ways of our Japanese friends. There is a real contribution to be made through the impact of what is best in the customs and culture of one people upon the life of another. Here also there is a real opportunity for sharing. (But we are not going to accomplish much as missionaries until we thoroughly identify ourselves with the Japanese, their psychology, their outlook, their interests, their problems and their hopes. As long as we carry the foreign label)

and outlook, so long will we be left standing on the outside and be simply groping around on the fringe of things.

However, understanding and appreciation of the cultural life and the customs of the Japanese is not enough. We must be eager learners, with minds and hearts open for the things which our host can teach us. Our whole past training disqualifies us for this exceedingly important role. Ever since we turned our thoughts and faces toward the East we have been told and taught that we were coming here to teach. Nothing has been said about our role as learners. The result is that we come possessed by a superiority complex and obsessed by a purpose to teach.

Of course teaching is a very definite phase of the missionary task. If we have not come into possession of moral and spiritual values, personal experiences and disciplines, which are unspeakably worth teaching we have missed our calling as missionaries. However, most of us, I imagine, have by this time discovered that teaching is but one phase of our work. The Japanese have about as much to teach as we have to teach them and in many things the West can with profit sit at the feet of the East. This is especially true within Christian circles.

IV. An Adventurous Realignment on the Part of Missionaries and Mission Organizations with the Japanese Church

I deplore the way in which the appraisers minimize the place of the church in the missionary program and the way they soft pedal the importance of building the church. To my mind the work of assisting in the birth and building of a strong, self-governing, self-supporting and self-propagating indigenous church should be the major goal of the missionary movement. Only as we do this will our work as missionaries be permanent and an on-going ever-increasing force in this land.

The process of transferring the work of the various missions to the nationals and to their organizations has been going on for years. I believe, however, that in Japan the time has come for us to disband our distinctively mission organizations and through a coalescence of the missionary and national elements that have hitherto controlled

our mission agencies place ourselves where we will function wholly within the framework and organized life of the Japanese church.

The Japanese church has reached its maturity. Both in its pulpit and in its pew it has indigenous leaders who in character, culture, faith and powers of leadership are our peers. In the interests of Christian strategy, in the interests of the greatest effectiveness and in order to give the Japanese church a truly indigenous character and flavor all Christian work done in this land should be done under the immediate guidance of these Christian leaders who are native to the soil.

Missionaries are still needed but whenever we fail to place ourselves, our resources and our activity at the disposal of the Japanese church and under its immediate direction we are in danger of being a divisive rather than a constructive factor in the development of the church's life and to give point and force to the feeling that the Christian church here is a foreign institution, an institution that is not part and parcel of the nation's life. In as far as our presence and work is in any measure divisive within the church and outside of the church intensifying the impression that the church is alien to the soil, in so far are we a hindrance rather than a help.

The Baptist Mission with which I am related, in an effort to explore the possibilities of absolute identification with the indigenous Japanese church, at its annual meeting held in Kyoto in May of this year voted unanimously to disband its seventy-year-old mission organization and merge its organized life and activity with the Japanese Baptist Convention. Although this move is still in the experimental stage I am convinced that it is a step in the right direction.

V. Courageous Exploration and Bold Experimentation in the Field of Cooperation, Affiliation and Union

1. In Church Expansion.

Denominational divisiveness constitutes the outstanding weakness of the Christian impact on Japan. I am fully convinced that it is one of the great hindrances in the pathway of Christian progress in this land. Over-lapping, competition and rivalry between churches in towns and cities does exist and brings confusion to the minds of thoughtful non-Christian Nationals. It makes them hesitate to ally

themselves with the church. Early and late we ought to raise our voice against this situation and line up strongly behind cooperative and union movements within and without the church.

2. In the Educational Field.

The same situation obtains regarding not a few of our Christian Educational institutions. They are often located in the same locality. Their curricula cover the same identical ground. They seek their students from the same general area. Often there is intense competition in their effort to secure students. They are compelled to appeal to the same constituency for financial support.

The result is that many of them are no longer leading the line educationally. Their physical equipment and faculty compel them to take second place in the educational world.

It is a serious question whether there is any place in Japan today for a second rate Christian educational institution. Its traditions may be ever so fine and its glory in the past ever so great yet if in the struggle for survival with other private or public schools it has educationally and in its creative prestige and influence lost ground it ought to take drastic steps to remedy the situation. We cannot major on character formation in an educational institution if we have lowered our other standards. Affiliation or union is one way out.

In the realm of theological education the situation is most unfortunate. Here there are instances where a group of small institutions are located in the same area, each under-equipped and understaffed, ministering to a small number of students at an expenditure per student far beyond what can be considered reasonable.

It is true that today the missionary does not have much voice in determining policies in connection with theological and other schools in Japan. Our Japanese colleagues must decide what institutions they want and where they want them. Yet they are ever ready to listen to the carefully thought-out opinions of their foreign co-workers and will give them full consideration.

3. In the Rural Advance.

A new sense of responsibility for the vast unreached rural field has fallen with impelling insistence upon the conscience and heart of both Christian nationals and missionaries.

In as far as we have any part in the planning of this new advance and in sharing in its execution, we cannot insist too strongly that the program shall be full-orbed. It must not be simply a preaching program though preaching must be an integral part of it. The program must be broad enough to take in the whole life of the rural peoples as individuals and as village communities. The Gospel of Christ must be placed at the heart of this program and function as its dynamic life but its interpretation and application must redeem not only the individual life but point the way to better homes, better villages, better farming, better social and economic conditions.

Moreover and fully as important, this advance should be made on a cooperative basis. It would be nothing less than a tragedy if the present denominational divisions are carried over into this new chapter of the Christian advance in this land.

The danger that this drive into the rural area will be on denominational lines is alarmingly real. The Peasant Gospel School idea and technique has captured the imagination and enthusiasm of practically all who are interested in rural evangelism.

As one of the secretaries of the National Christian Council and of the Kingdom of God Movement I have watched this Peasant Gospel School Movement grow from a small experiment on the part of Dr. Kagawa to a nation-wide movement. I believe in this movement. I believe in it so strongly that I have dedicated the royalties from my book on Kagawa to the work of promoting and aiding this work.

There is one phase of its development, however, that is greatly troubling me. The Peasant Gospel School offers a splendid opportunity for cooperative effort between the Christian forces in any rural area. This movement started as a cooperative experiment in rural evangelism.

Now, however, that it has passed the experimental stage and proven its effectiveness as an evangelizing agency the movement is more and more becoming denominationalized. Increasingly denominational leaders are adopting the Peasant Gospel School and using it to forward their own strictly denominational program.

The Peasant Gospel School therefore which promised to provide a medium for a cooperative advance into the rural field is now in

danger of becoming simply a driving wedge for denominational invasions of this area. The result will be that we will be compelled to witness in the rural field a regrettable repetition of denominational rivalry, competition and over-lapping.

If an out-and-out cooperative program for the rural field is not within the realm of immediate realization, we certainly ought to proceed at once to put into effect Dr. Butterfield's "Parish Plan." The territory for which the various denominations shall be responsible should be definitely defined and there should be strong insistence that these parish barriers be not crossed by other communions. This would at least avoid the unseemly competition and the wasteful overlapping which is already taking place in some sections of the rural field.

I cannot close this paper without at least mentioning what seems to me a fatal element in the Laymen's Report. I refer to the way in which the appraisers accept the existing economic order and practically advise us missionaries to do likewise.

If there is any challenge that comes like a clarion call to us today as missionaries it is the challenge to come to grips with the existing industrial and economic order and revolutionize it, humanize it, Christianize it.

A most casual study of this order brings out the fact that it is pagan from center to circumstances. Its utter disregard for the personalities of men, women and children, its neglect of human values, its self-centered acquisitive motive and goal, the ruthless warfare which it carries on on all economic fronts and its exploitation of weaker groups and classes are relics of the jungle stage in the development of the human race.

I do not know that Christ came to inaugurate any particular type of industrial and economic life but I am profoundly convinced that he did come to humanize and Christianize human relations in all their various aspects. He did come to humanize and Christianize the whole social and world order.

And the ringing challenge that comes to us out of the turmoil and tangle of our time is to build a finer and fairer economic structure and world life by making Jesus, way of life, his standards, his values, his spirit, operative here and now, wherever men work and women weep and children are not getting a fair chance.

PRESENT-DAY THOUGHT AND OUR FUTURE RURAL ADVANCE

By Dr. MOTOJIRO SUGIYAMA, M.P.

(Being an address given at the Federation of Christian Missions,
Karuzawa, Japan, July 29, 1933.)

.....I shall classify what I have to say under 6 general headings :—

- I. The importance of a thorough study of world conditions.
- II. The failure of the world's capitalistic economic system.
- III. The effect of the economic panic on the Christian Church.
- IV. The prevalence of anti-religious thought.
- V. A new significance of rural evangelism.
- VI. Various plans for rural improvement.

I. The importance of a study of world conditions

Taking up this first heading, I am reminded of the words of Jesus in Mt. 16:3, to the Pharisees and Sadducees, "Ye know how to discern the face of the heaven; But ye cannot discern the signs of the times." The words, "Ye cannot discern the signs of the times" apply not only to the Pharisees and Sadducees of that time; but I think they are a prophecy applying with equal force to us to-day. The prophet Amos, observing world conditions of his time, could not remain unmoved. He forsook the plow, and ceased cultivating mulberry trees, and raised his voice to his countrymen.

Likewise, we to-day, should not only observe and weigh present-day conditions and raise our voices concerning the general conditions of men; but as Christians we should determine on a definite course of progress.

II. The failure of the world's capitalistic economic system

As we observe present-day world conditions, the first thing to attract our attention is the breakdown of the capitalistic economic system. What is the present world economic condition? It is this: —to-day's economic panic is world-wide, and it is the beginning of

the break in the harmony of the sway of what is called the capitalistic economic system.

Desperate efforts are being put forth to revive the world's capitalistic form. We hear of technocracy, inflation policies, regulation of competition, economic conferences, and such and such of various kinds; but with all that is done, do we see things on the upward trend? No, not at all; on the contrary, conditions are rapidly becoming more and more on the down grade.

As an example of this, look at the chart of world-trade collected and published by the League of Nations:—

.....(Statistics showing decrease in world-trade from 1929-31, in dollars from \$68,659 million to 39,782 million, and in bulk, and in price rate also).

This shows a regular remarkable decrease year after year, and it puts in figures clear evidence of the basis of my statement that the capitalistic system is in the process of decline.

III. The effect of the economic panic on the Christian Church

Historically, the Protestant religion has developed along with the capitalistic regime; so it must of necessity have the odour of that economic organization. So, if the capitalistic institutions should break down, it would be natural that Protestantism would be to some extent effected. This is especially true in Japan, where whatever may be said, it must be recognized that the Christian church is made up of people whose living conditions are that of the petit bourgeoisie, i.e. the middle class in society. In case of the crumbling of capitalism, this middle class would be the first to be knocked out.

Along with this, there is not only an increase in unemployment, as a result of competition in machine production; but also the weekly day of rest is lost to the labourers by an increase in the hours of work, so that they cannot be present at Sunday worship, and do not have a "lepta" to put into the collection even if they do go. This is the phenomenon which we observe in various city churches; and this is positively not the result of lack of energy or of incompetence on the part of the pastors. The cause is totally different, and exists in social and economic conditions.

Also, recently, the foreign Missions, on account of economic consternation prevailing in the mother countries, producing unemployment and demanding contributions for the support of the unemployed and for various other forms of relief work, have found it very difficult to raise the necessary money for carrying on evangelistic work in foreign countries.

With such internal and foreign conditions, it is believed that the churches are to be found in a dire financial condition. Such being the world financial consternation; and moreover, there being likelihood of conditions gradually growing worse, the church must of necessity make out some definite policy for facing conditions. That is: the church must exert itself to the utmost to realize economic self-support. In this, it may be necessary for churches to unite in the support of one pastor: or for the pastors to find some form of independent self-support. Between these, there must be some way chosen.

IV. The prevalence of anti-religious thought

At present, there is in our Japanese church not only the above economic difficulty, but in addition, there is, in general thought, another adverse wind. It is the well-known developing left-wing thought, resulting from various present-day economic and social conditions. Though the government is exerting strength to the utmost to suppress it, it only breaks out from one place to another, but its germinating cells have reached to all classes of society; so that its roots are even found among our primary school teachers, whose business it is to train the next generation. In this way, the holders of left wing thought gradually increase and holding an anti-religious attitude, gradually proceed to positive activity in an anti-religious warfare. Moreover, the left-wing camp secretly spreads its roots by the means of anti-religious education. The pioneers, seeing a good chance for the direction of thought in education, in publications, and in daily rivalries, attempt to make use of these various means to lead in the name of anti-religion.

The Manchurian incident, and the May 15th (1932) incident, are the green pastures in which the right wing of thought raises its head. Thus there is the raising of the Fascist flag. The rise

of the right wing thought has had its best field for cultivation in the Japanese national educational system since the beginning of the Meiji era. The capitalistic end has been the spur to the imperialistic tendency, and now Fascism is spreading with exceeding great vitality. With the right wing thus filling all under heaven, into what condition shall Christianity become? Looking at the example of such countries as Italy and Germany, we cannot keep from thinking that even though Fascism should not entirely prevail, there must be at least some compromise with it. For this reason, it is evident that only a spineless compromising Christianity can survive, and that there is ahead of us a period not blessed to the true spirit of Christianity.

In the above way, whether speaking of economic difficulties, or of thought problem difficulties, the present is a critical time for the church. How to go and find a way out demands our united great decision and readiness.

V. A new significance of rural evangelism

In the face of the above facts and opinions, Rural Evangelism takes on a new meaning. Though I hope for better things, I cannot help but wonder what the result would be, if within a few years or months, we should enter into another 200 or 300 years of adverse winds against Christianity like the Tokugawa period. Would the city church prove itself with good patience and enduring power?

Social scientists say that it is rare for 3 generations to survive city life. If that be true, the long survival together of the same family physically and economically is difficult. Thus, to hand down faith to children and to grandchildren in a home is difficult in a city. If persecution should continue for a long time, it would result in faith withering away in the cities. If in the Hoken period, when cities were not highly developed, it was difficult to preserve the continuance of faith in cities, it will be much more difficult in present-day cities.

On the contrary, rural communities, industrially, socially, and moreover by reason of the continuance of the family system, are such that a village preserves the same manner of life for even tens of generations. This being the case, tradition is handed down by word of mouth in rural communities to tens of generations, and

not only this, but also faith too is handed down in the same way. Through the long winter of Christian persecution, point by point was conveyed to succeeding posterity, till the winter was passed, and when the spring of freedom from persecution came, the roots of faith put forth shoots of growth. There is an example of this in Kyushu in Iwa-mura in the neighbourhood of the Tachiarai air port.

In thinking of events of the past, reasons are found which emphasize the importance of Rural Evangelism as a strategic field. But evidence is not only from the past, when we think of Japan's present condition, economically, socially, and in the realm of thought, we discover new meaning in rural evangelism. The rural field cannot only be called the virgin soil for evangelistic work; but it is the pioneer place of first importance for the cultivation of the Christian plant, in order to insure permanent growth and endurance.

VI. Various plans for rural improvement

With the above rather elaborate statement of conditions, the question naturally arises as to how Christianity may take up rural work. I think that there are 4 lines of approach. They are:—

- A. Through Rural Culture.
- B. Through Rural Educational Activities.
- C. Through Rural Social Service Settlements.
- D. Through Rural Management.

I should like to speak in detail on these subjects, but that would take too much time so I shall make a general outline of topics, and you may freely choose from the things I mention, those which seem to be of value to you.

A. Methods of Rural Culture.

(1) *Educational Methods.*

- i. Literature Method: in this we may include: hand-bills, tracts, newspapers, magazines, circulating libraries, etc.
- ii. Picture Method: In this we may include cards, posters, Bible ABC cards (Seisho i-ro-ha karuta), paper-theatre (kami-shibai), magic lantern, movies, etc.

- iii. School Methods: Sunday Schools, Nursery Schools, Rural Gospel Schools, etc.
- iv. Lecture Methods: Informal conferences, public lectures, educational institutes, etc.

(2) *Industrial Methods.*

- i. Technical Methods: Such as technical training in farming and modern methods of home economy.
- ii. Training in care of Children: Farmers' busy-season Nurseries, creches, consultation and advice re raising children.
- iii. Medical service: visiting nurses, health insurance, insurance to cover expense of visiting doctors.
(see: Sugiyama—Noson Kyoka no Kenkyu)

B. Methods of Rural Education.

(1) *Educational Activities which have their centre in the church.*

- i. Sunday Schools.
- ii. Rural Gospel Schools.
- iii. Nursery Schools and Teaching to Mothers.
- iv. Nurse-girls schools.
- v. Night Middle Schools for young men.
- iv. Industrial Training Schools.
- vii. Libraries.

(2) *Activities for making connection with the public educational institutions of the village.*

- i. Agricultural Training Institutes.
- ii. Y. M. Societies and Y. W. Societies.
- iii. Agricultural Experimental Stations.
- iv. Heads of Families Associations, and Women's Societies.
- v. All the schools of the village.

(For fuller information see Japanese publications of rural department of the 'Kyochokwai'.)

C. Rural Social Service Settlements.

Social Service is not a thing which the city can claim as a monopoly. It is urgently needed in country places as well as in cities. Rural social service is needed along the 3 lines of:

prevention of poverty, saving from poverty, and, giving happiness and profit. If rural settlement work is to be carried on successfully, it must work along these 3 lines. Thus, for rural social service, provision for settlement work is needed. I will now proceed to give for consideration merely types of settlement work.

(1) *Educational Service.*

- a. Ordinary Education:—such as kindergartens, and education above primary schools.
- b. Specialized Education:—such as sewing, embroidery, knitting, use of tools, and hand work. Of these we list:
 - i. Education for trades.
 - ii. Adult Education.
 - iii. Industrial Education.
 - iv. Religious Education.

(2) *Cultural Service.*

- a. Physical Culture: such as excursions for observation, and various forms of sports.
- b. Mental Culture: such as mind-training talks, lectures, study meetings, library reading, and various societies like Mothers' Meetings, Children's Meetings.

(3) *Club Work.*

(Such as Old People's Clubs, Neighbourhood Clubs, Men's Clubs, Women's Clubs, Boys' Clubs', Girls' Clubs, and Young People's Clubs.)

(4) *Economic Assistance.*

- a. Employment agencies.
- b. Giving Employment and teaching industries.
- c. Giving daily necessities.
- d. Encouraging savings, and assisting in circulation of capital.
- e. Cooperative bath and cooperative barbering.
- f. Personal and Legal advice.
- g. COOPERATIVE ASSOCIATIONS.

(5) *Protection of Mothers and Children.*

- a. Child-bearing information.
- b. Care of children.
- c. Creches.
- d. Places for the care of small children.
- e. Supervised play on special days.
- f. Children's Play Grounds.

(6) *Care of the Sick.*

- a. Help in nursing and giving medicines.
- b. Physical examinations.
- c. Visiting nurses, and branch doctors' offices.

(7) *Cultural Influences.*

- a. Reform agencies.
- b. Temperance and anti-vice movements.
- c. Visiting conference leaders.
- d. Travelling moving picture shows of the right kind.

(8) *Consolation and Recreation.*

- a. Visiting the sick and visiting schools.
- b. Sports and play.
- c. Social meetings and picnics.
- d. Theatricals and selected moving pictures.
- e. Musical associations and singing.
- f. Observation of needed rest.

(9) *Various Surveys.*

(to determine the types of settlement work needed.)

(10) *Coordination and Unification.*

This last is coordination and unifying work (Kenraku tosei jigyo.)

(See: Kagawa—No Son Shakai Jigyo.)

D. Rural Management.

It now remains to give some attention to rural management. The most recent development in every phase in rural matters is plans for leading in rural management.

It is important that the church should exert itself to give good rural leadership in farm management. In like manner,

the ancestors of Buddhists won confidence by active leadership ; so now it is important that various Christian teachers should give themselves with their whole bodies to leadership in farm management.

By way of suggestions for this, much can be gotten from the publications of the rural section of the Kyochokwai.....

I wish to say a word in closing. We are not proposing this work for the sake of the work ; but if we proceed with the Cross of Christ, and a heart burning with evangelistic zeal, I believe without doubt, that all unknown to ourselves, the heart of it will result in raising the standard of culture in rural life.

Findings on "Our Christian Objective in the Light of the Present Economic Situation with Special Reference to the Rural Situation"

We welcome the increasing emphasis on the importance of rural evangelism and we pledge our hearty co-operation as missionaries in promoting this important phase of the Christian Movement.

We desire especially :

1. To promote an increase in the number of rural churches which are engaged in some form of social service.

2. To promote those types of recreation, education, co-operative enterprise, and other forms of community services which might be suitable in rural districts.

3. To promote the provision and circulation of a growing library of helpful literature on rural development.

4. To promote, wherever possible, co-operation between rural churches and the excellent work of government agencies in rural reconstruction.

5. To express our appreciation of the difficulties experienced by Theological schools in providing trained leadership for rural churches and our gratitude for what they have accomplished. Also to urge upon them our conviction that the problem is of vital importance and demands even greater attention than it has received hitherto.

SUNG AT SUNDAY MORNING SERVICE OF THE FEDERATED MISSIONS

By Rev. B. F. SHIVELY

The New Christ

This is the new Christ, not "The Man of Tears"—
Joy is in the stride of Him,
Tramping down the years.
Joy is in the eyes of Him,
Joy runs at His side—
This is the deathless One—not the crucified.

This is the true Christ—toilers grasp His hand—
Sweat of labor on His brow—see His breast expand,
Hear His hammer pounding home great truths old and new :
This is the man Christ, conquering with you.

This is our real Christ, singers sing His song.
Love is flesh and blood of Him—
Love His sinews strong.
Love is Life and soul of Him,
Urge and surge and thrill :
This is the God Christ that no world can kill !

Words by Gordon Johnston—Music by Geoffrey O'Hara.

PRAYER AT THE SUNDAY MORNING SERVICE

During the Conference of the Federation of Christian
Missions held at Karuizawa, July 30, 1933

Vice-Chairman C. B. OLDS

O God, our loving Heavenly Father, in the quiet of this glad hour of worship we lift our hearts with one accord to thee. Humbly, reverently, expectantly, seeking inspiration and blessing that will send us on our way rejoicing and with new courage to meet our tasks.

It is a significant moment. We have come from north and south, and east and west, from all corners of this fair land, to talk together—to confer regarding the high interests of Thy Kingdom. We have been thinking much in these days—talking much—trying to think and plan and work, together. Opinions have differed, sometimes they have clashed, as they should, because we are all honest men and must give expression to the truth as it has been brought home to our souls through the experiences of the years.

But our great objective purpose is one, and in that we are united. It is the Kingdom, the Kingdom—that that may come, that that may be established in the hearts of men and in our midst, that its high interests may be served. It is for that we bring together all our strength, all our power to persuade men, all our scholarship and wisdom and devotion, and pour it all at Thy feet, O Lord. And together now, in this act of worship, we beseech Thee to accept it, and with our giving of it do Thou unite our hearts into one, that because of this hour we may go forth to battle again—to battle and love, for the triumph of the will of God, the spirit of our Lord and Master, in all the earth.

Forgive us if we have been too enamoured of our own thinking, to the disparagement of others' thinking. Forgive us if we have been censorious, critical of others where it was not warranted, over insistent that our way was the only right way; if we have been

intolerant, exclusive, blinded by prejudice, with closed minds, as of the night, when they should be as open as the day, welcoming all the winds of heaven, however hard they may blow. Keep us broad-minded, O God, Thou who hast room in Thy thought for a universe of differences; keep us great-hearted, pouring out our love for all men, in devotion to their interests, and being as sincere in it as Jesus our Lord himself was; keep us firm-willed, and by this we would mean, and so we would pray, that whatever comes, that we may be true to the sacrificial love-spirit of our Lord, that he showed ever, in his life, and supremely in his death, demonstrating to us clearly what is the spirit that must forever characterize all our thinking, all our acting, at all times and in all places.

And this is what we pray for above all things else this morning, at this high moment in this conference of Christian Missions, that the spirit of the sacrificial love of Christ, as expressed in the wondrous cross, may fill us and thrill us and make us all one—one in common devotion to him, our Lord; one in the common determination to make the same sacrificial spirit of love the one characteristic thing in our lives. Oh God! that we might have that mind in us that was also in Christ Jesus. We must have it, for that is our only hope—it is our only salvation, and the only salvation we can offer to the world. And so, Lord, that we may *have* this spirit, and exemplify it and live it—all of us—is our one supreme desire this morning, our one prayer. Hear this our prayer, thus publicly prayed, and help each of us in the quiet resolves of his own heart to make it his own.

But we cannot forget this morning, nor would we, O Lord, that, for the most part, we hail from other lands, lands dear to us, lands in whose high destiny and mission we fully believe, as we believe in the high destiny of this dear land. And so we would bring all these fair lands to the bar of our remembrance at this moment and pray for them—for their peoples, for their rulers, for all the operation of Thy Spirit within them, that is driving them to policies of justice, good will and peace toward all men and for all the world. Spirit of God, move upon the face of the nations today and stir the hearts of men with a vast passion for righteousness and love, that shall be stronger than the impulsive bludgeoning of heaven for prosperity and prestige.

We pray for the spiritual success of our common effort as missionary workers. But above the success of church, or denomination or Mission, or Board, we would pray now, as always, that severally and corporately, we may all be humble instruments of thy will for the building of Thy Kingdom. Watch over the interests of all our missions, therefore, during the coming year, and use us all for the glory of thy cause.

All our prayer is in the name and in the spirit of Jesus Christ, our Lord. Amen.

SPIRITUAL GUIDANCE

Federated Missions Conference Sermon Karuizawa—1933

GURNEY BINFORD

Ps. 32:9. I will instruct thee and teach thee in the way which thou shalt go: I will counsel thee with mine eye upon thee. (old version: I will guide thee with mine eye.)

Prov. 3:6. In all thy ways acknowledge Him, and He shall direct thy paths.

As I have looked forward to this day, my heart has burned with a desire, not to try to preach a great sermon, but to try to give expression to some thoughts which have been much in my mind.

I look back over 40 years of experience in Japan and in some ways the past two years seem fuller of unsettling indefiniteness than had been manifest in the whole of the time before. This fact, if indeed it is not a case of being most deeply affected by events nearest at hand, makes it all the more important that I should find some forceful way to speak forth the things which I have felt so impressively laid on my heart.

If I can make the fact of Spiritual Guidance seem more real, and can give some new hope and courage that will help us to meet the challenge of the present-day Missionary Objectives, I shall be grateful for having had an opportunity to add something to steady our faith in these shaky times.

The mention of the subject "Spiritual Guidance" at once opens a wide field of thought, vitally touching springs of life and action. To what extent do we direct our own courses of action? To what degree are we directed by the conditions of the Society in which we live? Or do we face the world with a Divinely given plan, depending upon the giver of the plan for daily guidance?

Adam heard a voice in the garden of Eden.

Abel somehow knew that his offering was accepted by God.

Noah, vexed by his unrighteous generation, received specific directions for the construction of the means of Salvation for himself and his family.

Abraham heard God call him out of the land of his birth to a land of promise.

Isaac wrestled with the angel and won God's blessing.

Joseph in adverse circumstances kept himself pure; and from a source outside of himself received an understanding which enabled him to interpret dreams and thus open the door of opportunity in such a way that he could save not only the land in which he dwelt but also his own family who were brought to that land.

Moses after having failed in his own strength, still had enough interest in life in a lonely wilderness to observe strange facts, and so discovered in the burning bush which was not consumed the mystic fact of the presence of God. In that out-of-the-way place he learned that in the presence of God he was on Holy Ground; and there was given to him the supernatural power to perform wonders which surpassed the amazing arts of the Egyptians.

And so on down through the centuries, prophets saw visions, were inspired to write, heard the still small voice, and performed mighty deeds.

The great wonder of the sacred record is its witness to the reality of the revelation of the eternal unseen in the realm of the temporal and seen. We here today believe that the highest point in revelation is in the Son of God, who was made flesh and dwelt amongst his people in the Judean and Galilean hills.

Our hearts are filled with wonder, as we ponder the great fact of the revelation of God's love in Jesus Christ and His Cross. So attractive are the Biblical stories that we are tempted to dwell in a golden age of the past and find a refuge from the vexations of our present generation. But somehow there is a spirit in us which will not allow us to neglect the conditions which face us. Our familiarity with the record of what God did in past times inspires us with a confidence that He speaks now in this day.

Several years ago there was held each year for several years in Karuizawa a conference on faith and order. Upon one occasion a representative of the Anglican Church laid as the basis of his argument the fact that with the close of the Canon of the Old and New Testaments, revelation did not cease, but that God continues to make known His will in His church. I wish to emphasize this

fact that the same Spirit who gave the Scriptures still continues on the Scriptural basis to reveal His will in the hearts of men.

In truth the Scriptures cannot be properly understood except in and through the Spirit which gave them. There may indeed be a literary, a historical and even a theological knowledge of the Bible without the operation of the Spirit, but the real meaning and purpose of the Scriptures are not grasped till the living Spirit of Christ quickens the spirit of Man into an understanding of the truths which are hid from unenlightened hearts.

Indeed I doubt if any of us can believe or do even profess to believe the revelations recorded in the Bible unless we ourselves have the direct spiritual interpretation in our own hearts.

But it is not my purpose this morning to dwell upon the revelation of God in the lives of people in Bible times. I wish in humility and reverence that we might together see God's workings amongst *us*. I would first call our attention to our group life, then I wish to speak more particularly of our individual experiences.

This is the annual meeting of the Federation of Christian Missions in Japan. We are gathered with our friends to worship God. It seems to me to be appropriate for us for a little time to look back over the past year for indications of God's guidance. I mention only a few. You will think of many more.

As I think of our annual meeting of a year ago, I may surprise some by saying that I am impressed by a growing sense of the unity in the Christian body. It has been a popular thing to dwell upon the truly regrettable differences in the Christian Church. But I wonder if those regrets may not be the eye saying to the foot, "I have no need of thee," or the ear saying to the hand, "Because thou canst not hear, thou art not of the body."

Paul to the Ephesians said, "Each several (or every) building, *fitly framed together*, groweth into a Holy Temple in the Lord." May not the different denominations in the Church be only different important buildings in the Temple compound? Then can the gatehouse say to the assembly-hall, "because you are not the theological hall you do not belong to the compound"?

This is the 32nd Annual Meeting, and we in these years have come to know each other so well, that, without giving offence, one member, possibly more honest than most of us dare to be, can say

right out in meeting that he is proud that he is a Lutheran. When I heard that I said in my heart at once, "Brother, I am glad to hear you say that, for, if I myself were to make an honest confession, I should say that I am proud that I am a Friend (Quaker). But! that does *not* mean that I am thankful that I am not a Methodist, or a Baptist, or a Presbyterian, or whatever other building may be named.

A few years ago the late George Braithwaite, standing right down there in the center of this room gave testimony to the godness of God to him. He said that because he was so slow (I should say keen) of comprehension, God in His goodness spoke to him in an audible voice so that he could hear and understand. And then he told what God showed him and told him, but that does not matter now. The point is, God speaks to us—even now—in the language which we can understand. He speaks to the churchman in symbols, hearts are filled with adoration and worship. He speaks to the Salvation Army worker, and deeds of kindness to the fallen are multiplied.

So, I believe God speaks to every one of us in the language which we have learned from our childhood; and we can but exclaim, how wonderful are His mercies and His loving kindnesses. *More* than this, I believe that in our work together as different denominations we are beginning to understand each other's languages better, and to feel nearer together, and to recognise that we are all one; each group a building joined through the one Spirit into Christ, in the Holy Catholic Church of God.

Passing on from our *Mission* group, we come to the larger group, the National Christian Council in Japan. At the Annual Meeting last fall, as vital tense issues were faced, it was remarked that all differences of race and denomination shrank out of sight and each individual was recognised according to the gifts bestowed upon him by our common Lord and Master. It seemed to be the general impression that there was a oneness attained which had not been previously experienced. At that time there was discussed the formation of an organization more effectively representing the whole Church in Japan than has yet been attained. We would do well to watch the movement with sympathetic interest. However, personally I believe the oneness in Christ will ever be more in spirit than in

outward forms of organization. Yet as we get nearer together in spirit let us follow the Lord's leading as to organization, whatever that may be.

If we should speak of the Kingdom of God Movement we must observe that though the three years for which it was started had expired it was found to be so much alive that it could not be buried. Provision was made for its continuance under central administration for another two years. And, we can believe that it is so in the will of God that even after two more years it will live on in some kind of concerted action by which all Christian agencies may work in unison to bring people to become followers of Christ.

In the field of international affairs, though for the moment the doors seem closed to the operation of peace machinery, it has been heartening to see strong Christian leaders clinging more tenaciously to faith in the Jesus way as the only peace way, and in the face of most discouraging conditions there has been united prayer for the ultimate victory of the Prince of Peace in the affairs of the nations.

The old question, "Am I my brother's keeper?" is arising with new force. Our own committee for the study of Social Problems has maintained a search for truth in social relations. There is being driven into our hearts a conviction that there is something wrong with the world economic system as now practiced, and that as Christians we can not shirk our share of responsibility for the creation of means by which the bountiful provisions of nature can be more justly distributed to those who are in need.

The number of strong Christian leaders in Japan is a high tribute to the work of the Christian educational institutions. But for economic and other reasons our educationalists are being guided to the consideration of the possible need for readjustments in order to bring the work of the institutions into closer touch with the needs of the present generation.

In reform movements the temperance cause and the abolition of licensed vice have gained in strength and grown in favor in public opinion. Rural Gospel Schools have greatly increased in number, and the Christian Church is just beginning to grasp somewhat of the significance of the agricultural situation: though, as yet, we do not know how to present the Gospel in a way to quickly win farmers to Christ. The attractions of the cities are beginning to

loose their grip on young farmers, and those who are reached with the Gospel of Christ are being led to the hope that they can work out their own salvation in the country.

Some of our number have been led to give a degree of attention to the needs of dwellers in the slums and in canal boats. Health problems and workers in factories have not been forgotten. Fishermen may yet be an untouched class, but we have been led to have them in our thoughts and prayers.

In the way of all these corporate movements we *do* acknowledge God and feel it to be true that probably to a greater degree than we have realised He has directed our paths. Though the world may have seemed covered with a sea of darkness as we have opened our hearts to our God, we have been able to catch glimpses of a great sea of the light of God's love above the dark.

Our group life must of necessity be an outgrowth of our individual personal experiences. Upon the whole the history of Christian thought movements has given too little attention to a valuation of the efforts for personal first-hand experience of fellowship with God. The mystics have seemed too strangely out of harmony with social instincts to be appreciated by the organized Church. There is, however, enough in Church History to show that there has been a succession of witnesses of those who have been, as Paul, lifted into the third heaven and seen and heard things "which it is not lawful for a man to utter." Some of us who have a high appreciation of the mystics feel that their mistake has been in their effort to separate themselves from the world and all worldly connections. It is an interesting fact, however, that in their deeds of love and sympathy for the needy, and kindness to all of God's creatures, their practical lives exceeded the other-worldliness of their doctrines.

Through the Christian era those continuous bits of history of men and women who walked and talked with God cause me to feel that there are possibilities yet to be realised in corporate fellowship with God. If we were but less concerned about the organizations which are supposed to control the church and men in it, and were more concerned in the Spirit who is the promise of the Father, I believe that we might yet see manifestations of power for bringing multitudes to the feet of Jesus such as we have not seen in our

day or even in any period of the church's history. My vision is of groups so filled and ruled and guided by the Spirit of Christ that they should bring forth fruit to a hundred-fold in the coming of God's Kingdom and the doing of His will in earth as it is in heaven.

What is God saying to us as a group in this hour of worship? I could wish that this group were trained in the art of corporate silent group worship—listening to what God would say to the group. Thoughts transcendent might woo us from every anxious thought into the presence of eternal beauty and love, in the holy rapture of God's presence—to the oneness in Him.

I had hoped, but time forbids me, to trace more fully the history of the growth from individual personal experience of God, to group experience of God; groups being fused into one-ness in the Spirit of Christ.

Old Testament history abounds in instances of one-man leadership. The New Testament record of Christian activities opens with the thrilling story of the whole group together being filled with the Spirit.

I am beginning to see how it may be the will of God for us to more earnestly strive for the attainment of cooperation in the coordination of groups filled with the Spirit of Christ, working in hastening the culmination of His coming.

Let me relate a historic incident to illustrate my meaning. It was in the early settlement of New York State when friction with the Indians made anxious times. Chief Fierce Feathers, offended, was on the war-path. Most families had left their frontier homes, but a few families in one settlement, depending absolutely on God for protection, remained in their homes. It was the day of worship. These families with their children gathered together in the little unfinished meeting-house with open doors and windows. Even the children, trained in silent worship, dare not turn their heads or even their eyes to glance at a bird that might venture into the stillness. The group was fused into fellowship with the Divine presence. But, without, moccasined feet with a deadly stillness surrounded the little meeting-house; keen warrior eyes took note of every detail and person inside; not a door or window was left free for escape. The warriors, already with the morning's freshly taken scalps in their belts, were just ready for the attack. But Fierce Feathers silently signalled "weapons sheathed." His followers

sullenly obeyed. The silence of the inside had spread to the outside; warrior hearts were calmed. Again the chief signalled, and in a stillness with which only Indian feet can walk, the warriors followed Fierce Feathers inside the room, and all sat down in silence with bowed heads. After a time the elders sitting in the front facing seats shook hands as a signal that the meeting was over. Soon in broken English the worshipers were made to understand that "Indian too worship Great Spirit." Then the Indians dined in the home of one of the leading members of the meeting. Before Fierce Feathers left the settlement, a white feather on every home that sheltered those who trusted God for protection was a signal to the Indians that no dweller in those houses should be injured. The Indians have never broken the peace made that day. In hearts fused together in the indwelling presence of the living God there is power which surpasses all physical power.

We are here in this house in Karuizawa for worship. What is the living God saying in our group heart? We question, "Is God today taking an active part in the social and international problems which in such vexing ways are thrusting themselves upon our attention? Are the affairs of nations moving toward a directed goal? And if so what is that goal?"

Answers to these questions fill the pages of our current religious and secular literature. One cannot pick up any periodical without finding discussions on behaviorism, psycho-analysis, thoughts on electrical phenomenon, Barthianism, the Oxford Group, Communism, Militarism, Capitalism, and an endless number of isms and opinions which put one's head into such a dizzy round of comparativism and relativism that one is kept in a whirling wonder whether he shall ever get down again; and doubts whether there would be any foundation on which to stand, even if he were so fortunate as to get safely to a landing-place.

I have one friend who knows definitely and exactly where he stands historically, philosophically, and theologically. So far as he himself is concerned he knows that the book called "Rethinking Missions" is anti-Christian, and he can tell you exactly why he thinks so, and why he worries not at all about it. As a matter of fact, however, very few of us are blessed with such definite opinions. And yet I feel that down deep in our hearts there are convictions

by which we live. Those convictions may, by passing events, be dimmed, but ever we return to them for a resting-place. We feel upon occasions that our resting-place is too sacred to be revealed to others. Some experience has come to us somewhere, sometime, which has centered our weary hearts into calm and steadfastness. We feel the experience to be so real that it cannot be described in words or, if told, we have a feeling that only our most intimate friends could understand.

Take the simple fact of our presence here today. Why *are* we here? No matter how countless may be the incidents which culminate in our presence here today most of us look back to some definite experience in our lives which was a turning point. I remember with vividness as though it were only recently the night in a little sod meeting-house in the plains in Western Kansas and the exact spot where I knelt on the hard floor at a rough board bench to surrender my will to the will of God. The thrill of the presence of God filling my whole being that night lives as a central spark in my life to the present time. That starting point results in my being here today. I might go back to the time when, only four years old, I felt for the first time the thrill of forgiveness for sins of naughtiness, or to the time when, nine years old, I first heard in my heart the voice of God calling me to service in some foreign land. Had I been more true to the light within I might have performed service more worthy of record.

I speak of my own inner experiences, not because I think there is anything unique in them, but because I believe the great majority of those here today have had similar experiences, and I would call upon all to give more heed to God's voice as He speaks. I was very much struck with a description given by the author of "For Sinners Only." He says: "there seemed to be a faint electric crackling in the clear air about me. There was positively nobody else in the garden, but some one or some thing spoke to me: a voice that was audible and yet (paradoxically enough) quite soundless."

It is the reality of that mystical still small voice that is audible and yet soundless which I wish to stress today. There may be and are sub-conscious suggestions, but that fact does not do away with the fact of *God* speaking to us on occasions when we are in a

receptive mood. How much fuller our lives might be if we tried the Spirit and acknowledged God in all our ways.

My sainted Mother, who in her 90th year was in January this year called from works to rewards, repeatedly testified that when she was about 17 years old, in a time of spiritual distress, she *saw*—literally *saw*—the arm of God come down from heaven in salvation to her. It was not common in those days for Friends to speak of their personal experiences but from the time of that vision as long as she lived she responded to God's leading to tell others of the power of God to save.

I speak of hearing the voice of God and of visions being mystical experiences. I wonder why there is such doubt and such fear about mysticism. Several years ago when attending a course of lectures by Dr. Coe in Union Theological Seminary, in New York, I heard him describe some of the mystical experiences as recorded of Martin Luther. He followed the description with the statement that such mystical experiences are very rare indeed. I felt that I could not agree with him, for I believe that mystical experiences are normal and common to all Christians who have a living faith. But if Dr. Coe meant that few of us get so much in earnest about what in our souls we see and hear as to throw an ink-bottle at the devil, then I must agree with him: for it is my point that we do not give the proper value to the spiritual privileges that are ours to use.

Let me quote from "Studies in Mystical Religion": "These mystical experiences in a perfectly sane and normal fashion often come over whole groups of persons in times of worship. There are times when, in the hush and silence, with no appeal to the senses, and with nothing outward to stir emotion, low breathings of a diviner life are clearly felt, and the entire group is fused and baptised into one Spirit. There comes the experience of a great refreshing, a release of energy, as though a hidden circuit had been closed.

'For a moment on the soul

Falls the rest that maketh whole,

Falls the endless peace.' (F. W. H. Myers' "Sunrise")

These are times when the soul feels its real powers and when the possibilities of life are discovered and they make the ordinary performance of religious service seem, in comparison, poor and dry. Such experiences are *beyond explanation*, but they are *not abnormal*.

It is not an uncommon thing for persons who are entirely free from abnormality to have an experience in which the meaning, the significance, the worth, the richness of life, vastly transcends their conceptions and descriptions—when life vastly overflows all that can be said about it."

I have quoted thus from "Studies in Mystical Religion" because it expresses more clearly than I can in my own words what I believe to be the normal Christian experience. There *are*, indeed, states of ecstasy or of contemplation which may be accompanied by various forms of shoutings, or tongues, or dancings, or by abstractions from consciousness of surroundings which may be induced by short cuts and unspiritual aids to secure the desired state of joyous absorption. These artificially induced states are the things which make us chary of religious excesses and emotional indulgences. These are abnormal manifestations which tend to blind our eyes to the real value in personal and group communion with God. If we accept the ecstasy as a by-product, and do not look to it as an end to be sought, there is opened for us a door into Spiritual realities which will be the source for equipment to meet all the emergencies of life and service.

Today we are together in the name of our common Master to worship God. I have called attention to the times of intimate communion with God which may have been the turning point in our lives. No two of us have exactly the same manifestations of the Spirit, but the same Spirit has been manifest to *all* of us. The call which may have come to one through the Church may be just as truly from God as the call which others have received directly from that inner voice which is soundless.

The essential thing for us is that like our Master we come not to do our own will but the will of Him who sent us. Not only do I call upon you to bring to mind that starting point in our service, but I wish we might review all the way we have been led, and that our eyes might be opened to see how step by step we have been guided up until this present time. Rather than my continuing to speak it might be of greater value to us to sit in silent meditation and seek to see where God's guiding wisdom has operated in times when we have been unconscious of His workings. As we thus meditate and open our minds to the things which the Spirit would bring to our remembrance we shall remember many times when we

have been strengthened to carry on when all strength and courage seemed gone. We shall remember how mountains of difficulty have melted away and there has come to us a mysterious peace and calm. As a group bringing to mind the victories that have been given to us even though we have not won them, we feel the breathings of God's presence with us. We are baptised into one Spirit; we see one God and Father of us all, we severally members of one body in our Lord Jesus Christ. Differences melt away and we become conscious of a transcending oneness; of a mighty Spirit like a sea of light and love spreading over all. New courage is born. New zeal springs up. As friends and brothers we are united for a new God-guided Spiritual Reformation.

OUR CHRISTIAN OBJECTIVE IN THE CHURCH AS AN AGENCY FOR INDIVIDUAL AND SOCIAL REGENERATION

SHOICHI MURAO

The Church is the organ for bringing about the Kingdom of God on Earth. The Church is not coextensive with the Kingdom of God; although some people seem to be inclined to make that assertion. This fact is clearly shown in the parables of our Lord. As the kingdom of God was, and is, 'at hand,' by the coming of our Lord, so is it 'at hand' through the growth and the extension of the Church, the Body of Christ, and the task has not yet been brought to the final issue: it still needs the Second Coming. Thus the Kingdom of God is at present intended by Him to be brought about on Earth through His Church, and His Church only.

What our Lord meant when He said that the Kingdom of God was 'at hand' was that the Sovereign God Himself, and not an idea or institution, was being brought close to humanity. It was not a system of thought or teaching on Soul culture, nor a program of social reform, which was given to the world by the coming of the Son of God. It was the gift of a Person. You can not analyse a person into a system of thought. It must be something beyond analysis. It is a Life, and New Life, indeed. Life can be conveyed only through life. Christian truth which is life can be conveyed only through Christian life, not by mere teaching. And this life being the life coming from Him, must always be fed by His presence. He is present, as we all know, where two or three are gathered together in His name. I take this truth to mean that an Archbishop, for instance, cannot himself, by his own individual ecclesiastical power, make God's presence real, unless he be in close fellowship with the congregation of the faithful; nor could any 'church organisation,' however well constituted, be really the body of Christ, unless it involves a fellowship in worship and love. On the other hand the fellowship must be 'in His name.'

Christ can not be present in His full reality, no matter how many well-meaning people are gathered together to be organised into a community for the sake of soul culture and social reform—no, not even if they claim to believe in one God; unless they do so “in the name of Jesus Christ.” Individual life cannot be really alive, unless it die with Christ and live again in the newness of His life, and be grafted into the one living organism, not organisation, which is the universal Church of Christ—the Church, which should be catholic both historically and geographically. And only through regenerated lives can be established a regenerate society. You cannot carve a rotten bit of wood. You cannot bring about a God-ruled Society (which is the kingdom of God) with individuals whose personalities are not under the direct rule of His Son.

At the close of an evangelistic meeting which I once addressed, I was approached by a young man who declared that he had a problem which he wanted solved. He explained that his trouble was something like this:—He was born in a certain sect of Buddhism, and after he had grown up, he studied the teachings of several other sects, together with other religions including Christianity, and found all of them equally good. ‘Then what is your trouble?’ I enquired. He said ‘I do not know which religion I should follow.’ ‘Oh, I see,’ was my reply, ‘you will mean to say, for instance, that when you are to decide on marriage, you will come to me and tell me, that, because you find good qualities in so many young ladies, you cannot decide on one. I suppose you cannot, because you do not seem to know the spirit of adventure and love, and seem to lack the understanding of what is personality. Great Reality, like the True Faith, can not be comprehended by a person who lacks these qualities. What you say is quite true and I am very sorry for you. You need the new birth very badly.’

Some people appear to favour the view that the Church, to attain her objective, should adopt the good qualities of the other great faiths of the Orient. If Christianity is a system of thought and ideas, this suggestion has many points in its favour. But the Christian Church being what she is, this suggestion gives us the impression of a proposal, when trying to make an ideal wife, to take Miss A’s health and Miss B’s alertness, and Miss C’s good looks and so on.

Christianity is the direct descendant of a religion whose God was not only a philosophical and theological 'Elohim,' but a personal 'Jahveh.' By the dictum 'God is a Spirit' it is not meant that He is devoid of material, or that material is inherently ungodly, but that God is a Personality, and not a philosophical postulate. That "Jehovah is a jealous God" may be primitive in expression, but not in experience. It would have been a sorry world if the religion of Jahveh had adopted 'good points' from the Baal religion, and the appealing religions of Assyria and Babylonia. If such procedure should have been found right, the great prophets would have been 'narrow-minded conservatives' and not, as is the case, true progressive seers of God. Christianity itself was born in an age of syncretism. Yet she was the only religion which did not subscribe to the general trend in the religious world of that age. And the Western world was saved, not because the Church conserved all the good points of those now dead religions, but because she rejected most of them. Art, Literature, Music, and Religion are the ways by which man strives after God, but the Gospel, of which the Church is the custodian and the dispenser, does not belong to any of them. It is the way by which God strives after the souls of men.

The Church in Japan in the early days may have erred in not having a rightful appreciation of these spiritual forces working in men. The early missionaries and their followers rejected art and music and other kindred performances as contrary to religious faith, unless they depicted some biblical truth or scene. In the same way they 'attacked' other religions. That these mistakes must be remedied goes without saying. But to jump at once to the other extreme and say that the Christian Church must learn and adopt some of the good points of Buddhism and Shintoism, etc., is like trying to adapt one's bodily form to the fashion in dress, rather than adapt the dress to one's form. That simply will not do. To live, we must adopt the principle of selection and rejection. Life grows. You can not increase its beauty and usefulness by extraneous additions of good things which have their own separate functions of goodness. Do not attack other religions, neither adapt them. There are people who need jazz music for their comfort. Leave jazz to those people, but try and change the taste of others, so

that they become lovers of Beethoven rather than of jazz; and do not try to adapt jazz to Beethoven, in order to save the people who want jazz. If you do, you will not save either the jazz people or the Beethoven people. We, as the Church, are not running a circus to get as large a crowd as possible into our camp. We are here to be a lone voice in the wilderness, if need be.

The Church's weakness in Japan heretofore has been the lack of this Personality emphasis. The Church's objective should be to emphasise and re-emphasise this aspect of the Christian message. We must do everything to drive away the idea that Christianity is one more, if superior, Kyo (teaching) trying to enter the nation's life. With all their good points none of the older religions had any living personality to present, nor had they any force to perfect individual personality. Marxism found a good hot-bed in the Orient, because its impersonal philosophy could make a strong appeal to an 'impersonally minded' populace. The Christian message to this nation is indeed 'Jesus Christ,' and not a philosophical and theological paraphrase of Him. He is not a symbol or an ideal: He is a living Personality. The Church must present His full personality to the world. Otherwise there will be no need of talking about her objectives. She will have no use here.

The above lines have not been written from a lack of appreciation of any good there may be outside the church, in any other movements religious and otherwise, or through any blindness to the fact of the small area of influence granted to the Christian Church at present. The old religions of Japan are rapidly changing in the direction of Christianity, it is true; and there are all sorts of Societies doing immense good in soul culture and social betterment. I do not think for a moment that there is any breach of faith and fidelity to the Master, if Christians join hands with them in some of, or in the greater part of these activities. But to make such fellowship and cooperation a part of the function or objective of the Church as such, is quite wide of the mark.

With all their devotion for the good and righteous cause, the non-Christian forces lack the courage and backbone generated by the inspiration of the Spirit. They work for the sake of humanity only; while the Christians work for humanity and for their Heavenly Father, and the latter cause is the motive for the former.

Therefore if, by wider fellowship on our part as the Church, we give others the impression that our motive and theirs are the same, we show ourselves unkind to those who have come into our fellowship. For, the fact that they are eager for soul culture and social service means groping after that Real Personality; through ignorance of Whom, their souls cry out for some substitute. And as we know, substitutes are very often worse than the absence of the real. The kinder thing for the Church is to declare at the outset that She considers herself to be not just one of many other 'religious' or 'cultural' societies. The suggestion, therefore, that in missionary effort, for instance, we should not aim at the establishment of the Church, but only at the dissemination of Christian thought and ideal, seems to the present writer suggesting something like the Japanese marriage. In many cases of marriages in Japan the bride and the bridegroom know each other only through pictures and letters and the criticisms of friends or any other 'objective' data. But even the Japanese nowadays are in favour of love beginning with personal fellowship. It is curious therefore to receive a suggestion from the West that in our Marriage with our Heavenly Bridegroom, we should follow somewhat the way of the 'picture' bride. No, the primary objective of Christians is to extend the Church and to receive into its life the souls God leads to join her; to lead the souls first to the fellowship of the Personality.

Attention is also called to the argument that many of the leaders of the East, although they are not in the Christian Church, are nevertheless in favour of Christianity, and should therefore be considered as assets to the Church. The writer regrets that he cannot agree with this contention. The trouble in Japan has been that so many good and gifted men who came under the Christian influence, took what I would call a 'companionate marriage' view in their relationship with the Church of Christ. They wanted to get as much advantage as they could from their contact with the Christian Church, but with the least possible responsibility and commitment. They are not assets but liabilities to the Christian work.

The Christian objective should be the enrichment and the extension of life in the Church. Those gifted men, no less than the outcasts and 'sinners,' should be taught the need of being born

anew to this life. Only in this way can even these great men be saved; and by their regeneration, the regeneration of Society will have been still more strongly set in motion.

Coming to the question how the Christian Church should hope to extend her sway of life and make it penetrate the whole fabric of the nation's life, in spite of the meagre resources at her disposal at the present time, I have some bold and rather revolutionary suggestions to make. Stated briefly one suggestion is to make every day of the week a Sunday! This is suggested in many pulpits in a different sense from what I mean, and is taken as a call to practise holiness every day of the week, in individual and social life alike. What I suggest is not opposed to that, but is more definite and institutional.

I wonder, very often, if the present Sunday is actually the correct one chronologically, counted from the Day God rested after the Creation, or from the Day on which our Lord rose again from the dead. I doubt if it is the case. Moreover, I am inclined to think it is not a matter of much consequence, the injunction concerning the Sabbath is that we should keep one day in seven as holy, and not necessarily that particular day, which our twentieth century calendar calls Sunday. If my contention thus far is not sound, of course the whole fabric of my suggestion falls to the ground.

What I mean is this, let what is Sunday be Sunday in this town, and let Monday be Sunday in a little town coming next to the first. Wednesday be Sunday in the next, and so on. Better call it the Lord's Day than Sunday. Or for that matter call the days by ordinary names. But let there be regular service on the Lord's Day whenever it falls in that particular town or village. Then one worker can provide Lord's Day services for at least seven times as large a community as at present.

Some people may say that my suggested plan would take away the opportunity of the whole world gathering for worship on the same day. But, as we know, even now we are not meeting on the same day, except by name. Passengers crossing the Pacific may even have occasion of having two Sundays in immediate succession!

And, as to the hour of meeting for worship, let there be more

early morning services and late evening services. There is nothing particularly Christian about the ten or eleven o'clock service in the morning. Our Lord's resurrection took place in the early morning. People brought their sick to our Lord, "at even when the sun was set."

Many of the great sayings of our Lord, which were nothing less than the revealing of His personality, took place at table, at the evening dinner hour. Remember the greatest of all the Christian services was established in the evening at the Last Supper. Moreover both the late evening and the early morning services have the sanction of primitive Church practice. Japanese people are fond of the early morning, and wont to associate it with religion.

At any rate I am inclined to suggest that we take a lesson from the Roman Catholic practice of daily and early morning Eucharist, and adapt ourselves accordingly; and also that we make more of the evening hour of worship to meet the needs of the hardworking people.

No doubt, the way the worship is conducted is more important than the time and hour of meeting. Two or three points come to writer's mind in this connection.

(1) On the matter of preaching.

The book "Rethinking Missions" criticizes the over-emphasis on doctrinal teaching in the Churches of the Orient. If by this is meant criticism against over-theorizing about Christian Truth I agree with the appraisers. The preaching should be the presentation of the personality of our Lord, and not lectures on speculations related to Christianity. There is much yet to be desired in the Church in this direction. Our experience in the field of Newspaper Evangelism shows that the ordinary enquirer does not desire to read books on Christian Doctrine, but on the Life of our Lord. Baptised Christians need more and deeper presentation of our Lord, if the Church is to fulfil her duty of regeneration of individual and social life. Doctrines are like bottles. Unless they are well tested and correctly labeled, there is every danger of the contents being wasted or made sour, and people will have difficulty in distinguishing between poison and good drink. But the more important matter is that the bottles have contents, and that the contents are always fresh—that they contain the Living Water of His Presence.

(2) Form of worship.

In many of the churches in Japan, the form of worship and the way the prayers are offered and the scriptures are read is not very conducive to spiritual reality. In this department if anywhere the older faiths of Japan have a great deal to teach us. We can learn also a great deal from Utai, Joruri and other old forms of recitation. I suppose the Christian Church in Japan learnt the way of prayers from the missionaries, and kept on the tradition once it was established. It was too much to expect missionaries to enter deeply into this matter; but the Japanese pastors of the present generation must try and strike out new lines. Hymns and chants are the sole possession of Christianity; and the Christian Church has nothing to learn from this country along those lines. But there should be more attention paid to propriety and fitness in the use of Church music.

(3) The Church building and furniture.

It is needless for me to say that we are not to bring about the presence of our Lord in the church services merely by our preaching or even by the formal celebration of our Holy communion. Christianity is poles apart from religions of magic. We present our Lord by preaching because He is there, where two or three are gathered together in His name. The Church building and furniture and all our service should therefore represent our idea and degree of welcome to our Lord. The Church building is not merely a hall in which to hear sermons and music, nor merely a temple in which to offer sacrifice. The building and furniture must represent the best we have to give, just because our Master is there in our midst. The ring does not make a wedding real, nor the marriage permanent, it is true; but a husband who does not give the best ring in his power to his bride cannot be considered as a party to an ideal wedding.

According to the Japanese idea, the precincts of the house of worship, as well as the house itself, must be made and kept clean and beautiful. Trees must be planted and pruned and trimmed every year. The ground must be covered with clean sand or pebbles. These features must be kept in mind by the builders of future churches.

By saying this, however, I am not proposing to endorse the attempt as made in some places of adapting Japanese architecture

for Church buildings. It is a mistake, to my mind, to regard the Church architecture of America and Europe as essentially Western. It is Western simply because Christianity flourished first in the West. If the East had had the same fortune, the same kind of architecture might have sprung up in the East. Western Church architecture of the best type is the embodiment and expression of Christian spirit and experience, as the temple buildings in Japan are of Buddhism. We need personalities in dress and furniture. There are Christian personalities in church architecture.

Mr. Adachi, a prominent political figure, and an ex-minister of home affairs, is in course of building a temple for "The Eight Saints," these saints being, Shotoku Taishi, Kobo Daishi, Shinran, Nichiren, Buddha, Confucius, Socrates, and Christ. He proposes to have statues representing the best pose of these eight saints, and is seeking advice from many quarters. It was suggested to him by some one that the Christ, in his temple, should be made by a Japanese sculptor with Japanese interpretation. He, it is reported, rejected this idea on the following ground:—"We always find," he said, "something amiss and unsatisfying in a representation by a Western artist of some of our native saints. I am afraid that a Christ, interpreted by a Japanese, may have similar defects in the eyes of those with long Christian experience." I think there is a great deal to be said for his contention.

At the same time we must be careful not to introduce Church decorations, which may be simply European and not necessarily and essentially Christian, into the Japanese Churches. I was talking with a missionary in Japan, who is supposed to be an 'Anglo-Catholic' in tendency. He told me he stood for beauty in the Church services; and so he has certain ornaments and furniture in his church to help beautify the services. I, who would take away most of the ornaments in his church (if I had my own way) answered, "I am just as strongly for beauty in worship. But the question is 'what is beauty'? Here you and I differ rather widely perhaps. But you know you must sympathise with us Japanese. To you those figures and flowers and naked candle-light and incense may have only Christian associations; but they always remind us of the old stale and formal Buddhist ritual. To many of us they are not beautiful, but rather repugnant. Unless we are convinced

that they are essential features of the Christian religion, I have not much heart to endorse their use; and I am inclined to think that if I were convinced of their being essentially Christian, I might lose my conviction in Christianity as an essential religion for the world. Further, you must remember that lying deep in the hearts of all loyal Japanese there is a feeling of repugnance to these things quite apart from Christianity. That feeling has been nurtured by our national Shinto. Shinto is rooted very deeply into national life. I venture to say that Shinto itself is the very outcome of our national life. If you are to utilise Shinto at all, it must be in this aspect that she shows us the deep tendency of the nation's soul. Now pure Shinto is one of the few religions without any visible object of worship. Any form or figure, human or animal, has no place in the principal part of the shrine; they are placed in an outer court, if there is any in use. All the pictures are stored in a separate building, called Emado. There are no figures on the priest's robes, and only simple colours, chiefly white and black. No incense, of course. No painted or lacquered work, except in the compromised shrines such as those of Kasuga and Gongen, or such as are seen in Kamakura, Nara, or Nikko; which are not pure Shinto, but Ryobu Shinto, i.e. mixtures with Buddhism. There are no naked candle-lights in the proper Shinto use and no flowers, but only green leaves and boughs. Now, when a loyal Japanese who is a Christian wants to approach his Master he wants to do so with the highest in him, and the highest he can think of consciously or unconsciously is that which he inherited from his Shinto experience. Buddhist associations inevitably give him an exotic feeling which cannot be considered as the highest. So, if a Japanese Christian is found to be not in favour of those elaborate Church ornaments and ritual it is not because of the spirit of mere iconoclasm, but, on the contrary, from the sense of his deep appreciation of the spiritual. To win Japanese individually and socially, we must understand this spirit, and act on that understanding." I pass on this conversation to you, because I know there is a tendency in many quarters to make the ritual and the equipment of our church services more elaborate. To sum up, my own feeling is that outwardly our Church buildings in Japan should conform to the best traditional types of ecclesiastical architecture in

the West, but that there should be greater simplicity in the interior fittings and ornaments, and a more general use of unpainted and unvarnished woodwork, polished in the familiar Japanese way. Similarly the ritual in Japanese Churches should avoid any usages which remind the worshippers too forcibly of Buddhist ceremonial, even though such usages have Jewish and ancient Christian authority behind them. If dignified simplicity in worship is characteristic of the Japanese spirit at its best, that should also be the keynote of all the equipment and services of the Christian Church in Japan.

If the services in our churches are ideally conducted, the Church will have gone a long way in fulfilling her function as an agency for individual and social degeneration. In this respect the religious education of the children as well as of the adults must be kept in mind.

There is great deal to be desired in the conduct of Sunday Schools in Japanese Churches. As to theories and methods of religious education they are quite up to date. Sometimes they are ahead of some of the Western Churches. I do not think the Japanese Church has much to learn from the 'Sunday school experts' coming from abroad. So well-informed are they in theory and technical methods. But they lack one, and the most needed thing. One gets the impression that our Sunday school pupils can be compared to young ladies. They are taught how to approach our Lord, but are never presented to Him. They wait quite patiently till they come to their adolescence, and then leave with disgust; and the teachers wonder why. The fact is that they have waited almost too long. No entertainment will any longer satisfy them. They want the reality of Christ Himself. But too often they are given stories of other people's success in love, as it were, in the form of interesting or inspiring stories of heroes of faith and humanity, or sometimes only interesting stories by people who have themselves never met Jesus. Let the worship be the centre of the Sunday School schedule, and not, as it were, the two covers at the beginning and at the end, and put there just to protect the content, and declare the pattern of the content, as is the case in so many Schools at present.

Some of you who have listened to me thus far may be thinking

that I have omitted one of the most important of Christian objectives in the church; and now I come to it, namely the matter of self-support. Some people may think, on the other hand, that while it may be an important objective in the Church, it is a matter of business and financial arrangement, rather than of regeneration, individual or social. My contention is, of course, that it has a great deal to do with that. Among the letters received at the Newspaper Evangelism office, there was one with the content running something like the following.

"I am very poor and need some help. I heard that Christianity is a religion for the people in need. With some difficulty I managed to get into a church. I expected some help for my trouble. But all I got from the talks of the pastor was that the church was in need herself. She must be helped by the givings of the people. I concluded this was no place for me."

This man reveals the reaction of many people in the matter of money given for the use of the church. They have not much joy in giving. They seem to take it as a duty, a duty to God. And if they do it without expecting any reward, so much the better for them, is their thought. They do not seem to realize that there is an immediate reward for Christian giving if properly done, in the form of true joy of heart and the expansion of personality, which is, in other words, spiritual growth.

Sometimes even Christians do not realize that their own difficulty may be solved by sharing the difficulties of the Church of Christ. If they do, it is very often in the bargaining sense. They think that God is grateful for our service in the human sense, and will give back accordingly. The cause of this lack of understanding and enthusiasm in Christian giving is the too realistic way money is handled in the Japanese church. The need is first presented and the purpose of the use minutely calculated. Then the financial status of every member is carefully weighed. For the big givers, a special commission is sent to consult with them in private, and so on. Every thing is done "of necessity," contrary to the injunction of St. Paul in II Cor. 9; 7. There must be a radical change in the church in this matter. At any rate we must get away as quickly as possible from that strange practice of offering a little silver at the communion service and then placing a heavy envelop on the

church treasurer's table. What I would propose for a remedy is the adoption of the 'duplex envelope system,' but I am entering into too minute a detail. Let the direct and personal rule of our Lord be over everything we possess and use, and let it be practised and realized especially in the Church. This aspect is more important in the Church as an agency of regeneration, than the mere advocacy of self-support. Self-support can easily be realized by merely reducing the number of those who would be pastors. But do we desire such an eventuality or consider it necessary or ideal? Self-support of the real kind can only be attained by teaching the joy of giving to Christ.

One more suggestion before I close—The question of Sunday is becoming very acute in city churches. I want to suggest an innovation, if you will allow me, in meeting this situation. Let there be several places of worship built under some such inter-denominational agency as the National Christian Council, in places of an hour's reach or so outside the cities. Let there be several services from morning till evening every actual Sunday in these places. The services may be the responsibility of different city Churches in turn. People can take with them their whole family for an outing in God's great open air, and can drop into these places at any hour of the day to join in the service. Let it be so arranged these places will never be able to take away members from the city churches, but only to give occasional opportunities of worship in the country on Sundays. The building and upkeep of these places of worship may be in the hands of a committee of the N.C.C. or any committee suitable. I understand the Bishop of Ripon has recently started a movement of inviting hikers to the village churches on Sundays, assuring them that they can enter the church dressed just as they are. The church must always remember that Sunday is the only day of recreation for many people in the cities. It will also help the work of regeneration, if people are induced to spend Sundays in the open air rather than elsewhere. If hostels could be attached to these places for short period retreat and meditation for laymen, it will also help the process of individual and social regeneration, and growth in the Christian life.

Coming to the conclusion of my paper, I would say that the most important objective in the church as an agency for individual

and social regeneration is to be careful to get the true perspective of the title of this paper. The church is not here simply for the regeneration of the individual or society, although she performs these functions. God does not exist, merely because it is useful to have Him for the betterment of human lot. God is, on His own account. Humanity needs repentance; and the Grace of God only can make it possible. If the Church is the Body of Christ, she is not just one of many other agencies for the betterment of humanity. The Church is not subordinate to men and society; quite the reverse. Let the motive of our endeavours be always centered in God and His Christ. We serve humanity, simply because He calls us to do so out of His infinite mercy. In the Church in Japan, national or international motives, or for that matter, social and ethical motives have been too strong. And I can not get away from the impression that the recent appraisers of missions were not free from this tendency. We must repent, that is, reinterpret every thing in human life, just because the personal and direct rule of God is close at hand, through His Son and through the Church, in which He dwells bodily.

THE MISSIONARY OBJECTIVE IN THE CHURCH AS AN AGENCY FOR INDIVIDUAL AND SOCIAL REGENERATION

LUMAN J. SHAFER

Our subject for discussion this morning has been divided into two sections, one the "Christian objective" and the other the "missionary objective." I have taken it to mean that I am to discuss our Christian objective in the Church as an agency for individual and social regeneration from the missionary viewpoint. This I shall attempt to do.

The phrase in our subject, "as an agency," has challenged my thinking a bit. Certainly there is a view of the Church in which the Church as an "agency" for doing something to society is not greatly stressed. An old church history defines the Church as "that spiritual society which Jesus Christ founded to participate in the benefits of the Kingdom of God and communicate the same to the whole world." The main part of this definition has nothing to do with the Church as an agency for changing society. It is itself the perfect society. Consequently, in discussing the Church as an agency for getting something done here and now in existing society it should be clear that we are discussing only one of the aspects of of the Church in history.

I suspect, however, that for most of us here this is the only aspect that has any *real* meaning for us. What stirs us today—and when I say this I do not mean to say that no one has ever been stirred by this idea before—is the conviction that Christian ideals and practices must be put into life as it is lived today by individuals, groups and nations. We are concerned with the building of the church because it is through this agency that we believe that this can be brought about. There is not wanting in modern times a challenge of this idea that the Kingdom of God is to be brought about in human society in this way. It comes on the one hand from a reinterpretation of what Christianity is in the Barthian

movement, in which a qualitative distinction is made between time and eternity and the individual is viewed as entangled in time with his true home in eternity, with a resulting pessimism about existing human society, and, on the other hand, from a restatement of the Marxian social theory by Rheinhold Niebuhr in his recent book, *Moral Man and Immoral Society* the major thesis of which is the futility of the Christian social ideal. For most of us, however, this subject comes as a challenge because we still cling to the belief that society can and must be regenerated and because we look to the Church as the agency for bringing this about.

But in our situation here in Japan is the Church to be regarded as our primary objective? It would be unseemly, I suppose, for me to go very far in this paper without quoting from "Rethinking Missions." In the chapter on the Mission and the Church in this historic document, we find statements that seem to indicate that the Church is to be viewed neither as an end in itself—the perfect Christian society—nor yet as an agency for permeating society with Christian ideals, but rather as a fellowship growing out of a Christian society already established. We will quote two brief passages: "It ought to be the primary business of an interpreter of the Christian religion in the future to permeate the personal life of the individual and the fabric of human society with creative ideals and energies which will renew and revitalize both the single units and the group rather than to build a Church as an institution to stand out as an entity in itself apart from the larger whole of society." Pgs. 108-109. "The primary aim of this community work should be the dissemination of spiritual influences in country communities. If a Church is founded it should be the natural outcome and expression of the awakened religious life of the community. Its formation should not be hurried. It should slowly develop." pp. 100-101.

How, then, is society to be regenerated by the Church? One idea seems to have been that the Church is to be the perfect society, the Kingdom of God on earth, and as the Church is enlarged to include the whole of society the regeneration shall have been accomplished. At a given period in the process, however, in this view, the Church is the perfect and divine society set down in the midst of an imperfect and pagan human society. The founding

of the Church is thus in a sense an end in itself, certainly it is the primary and only objective of evangelism. This conception is given classic expression in Augustine's *City of God*. Another idea—and this is the one with which we are most familiar—is that the individual is to be nurtured in Christian living in the fellowship of the Church and is to go out in that strength to battle for a Christian society. A corollary of this, which is not entirely and whole heartedly accepted by all Protestants today, is that the Church as an organization is to be used in various social situations as a battering-ram to break down the walls of social injustice in society. In this conception, the founding of the Church would be a primary aim. Without the Church as an inspiration for the individual and an organized force in the community, society cannot be remade into a Christian world order.

Is the view expressed in *Rethinking Missions* to be regarded as a third conception, different from either of these just stated? It seems to say that Christian life in the individual and society should be first established and that this life should then produce the Church. Not the Church first as an agency and then social regeneration, but reconstruction of the individual and social life first and then the Church. Taken as a whole, however, I do not believe that the Report discounts the necessity of the Church nor its essential importance in the process of social regeneration. After all, "the interpreter of Christianity of the future" referred to, who is to act as the contact point for the flowing in of new spiritual energy, is presumably himself a member of a Christian Church. His reaching out into a new community gets its inspiration from fellowshiping with Christ in the Christian Church already established in some community here in Japan or abroad. The passages in this Report which seem to discount the importance of the Church in social regeneration rather give expression to a very reasonable reaction against a tendency all too common among us to be satisfied with decisions and baptisms, a tendency to regard our work as finished once we have established the connection between the individual and the Church. It is a reaction to our common obsession with the idea that Christian progress is to be measured by statistics of Church membership. These statements in this chapter place the emphasis where it ought to be on the resulting life rather than on

the organization as such. In the last analysis, the thing desired is changed lives and a changed society and it is a fair question whether we are not putting too much emphasis on the mere building of an institution in the naive hope that somehow this will result in changed individuals and a changed society. Does it? What happens to the immediate society in which the Church is as a result of its formation? These are the questions that we need more often to ask.

Recently, one of the churches in the neighborhood of Yokohama had a week of special services and among these evening services were arranged at which members of the Church were to tell something of their Christian experience—what Christianity had done for them and what it meant to them now. After the meetings had been held, the pastor told some of us that the meetings at which his church officers spoke were the least worthwhile. They had nothing much to say in comparison with the younger and more recent converts. What had the Church done to those older and more experienced Christians? Will these younger members come to this same sterility at the same period of their Church life? The question is, what is the Church actually doing to individuals and society?

Whatever may have been meant by the Laymen's Commission, they have done a good service if they have challenged us to assess results in terms of changed lives and changed societies rather than in terms of Church organization. The way out does not lie in questioning the value of the Church nor its primacy as our objective, but in a freer and more experimental attitude toward the Church in its early beginnings in a community. Once two people in a community have caught the contagion of Christ's ideals, whether this has been brought about through preaching or through example, these two people will need some sort of fellowship such as the Church affords. The extension of the Christ life in that community will be furthered rather than hindered by such a group fellowship however small, provided it is rightly conceived. It is a fair question, however, whether in its early stages this Christian group should be crystalized into conventional church forms. We will discuss this more fully in another place, but let us bring the discussion of this point to a conclusion by saying that we agree that the primary objective is Christian life and a Christian society. It does not follow from this, however, that a Christian fellowship such as the Church

is, is not essential in the process of building a Christian society. The question is not, is the Church to be viewed as our primary objective, but given the Church as essential in accomplishing our primary objective—the Christian individual and a Christian society—what sort of a Church is a suitable agency for this individual and social regeneration?

The Report says that the Church in Japan is too preoccupied with doctrinal matters and recommends that the Church be transformed away from a Church focussed on doctrine to a Church focussed on life. That the Church is preoccupied with doctrine is probably true. This defect seems to be laid at the door of the missionaries and it is suggested that if the Church had been left to itself it would have been or would now be quite different in this respect. I wonder if it is not truer to the facts to say that this situation has come about through conditions in Japan—in society and in the mental and spiritual life of the Christians themselves—and is not to be credited in any very large degree to inculcation on the part of the Church's mentors. Japanese theological thought has of course been profoundly influenced by historical doctrinal trends and by current theological thought in the West, but the reaction to these and to the New Testament itself has been and is a real, vital reaction on the part of the Japanese themselves. That there is nothing startlingly new or peculiarly Japanese about Christian thought in Japan is perhaps more an indication of the universal character of Christianity than of any domination of Japanese thinking by early indoctrination.

We will mention three things which we believe help to explain why there is this strong interest in doctrinal matters in the Japanese Church. In the first place, it has been necessary for the Church in Japan, made up as it is largely of those who have been brought up in other religious traditions, to understand clearly the reason for the faith that is in it. In the second place, it has been difficult for the Japanese Christian to find his full satisfaction in Christian life in the midst of a rigid social system based on other than Christian ideals and he has thus been thrust in upon himself to find his satisfaction in an intellectual Christianity. Furthermore, religion in oriental countries tends to express itself as a "philosophy," especially for the thinking classes. Buddhism strictly interpreted is thus

a philosophy apart from and above moral considerations. It is a pertinent fact that pietistic Barthianism has a much stronger appeal for Japanese Christians than for American Christians. The American pragmatism of the Laymen's Report might well find it difficult to sympathize fully with this side of Japanese Christianity.

But, whatever the reasons for this situation may be, it is a fact which undoubtedly calls for a transformation in the life of the Church in Japan, but we would not entirely agree with the recommendation that this transformation should be from a Church focussed on doctrine to one focussed on life; but we would rather say that this transformation should be from a Church focussed on doctrine to a *Church which focusses its doctrine upon life*. The Church in Japan is in the process of finding itself and there are ample signs that its development is in the direction to be desired. There is too much of the other sort of thing in the West—a focussing on life without a definite philosophy behind it. The example of Dr. Kagawa is a case in point. His whole life as a Christian is the embodiment of a passion for individual and social regeneration, but this passion is grounded in a very definite and withal rather conservative doctrinal interpretation of what Christianity is. His recent article in the *Christian Century* entitled, "Missions Without the Cross," must have come as something of a shock to many of the sponsors of the Laymen's Report. Doctrine without social passion is to be deplored, but not nearly so much as social optimism without doctrine. There is a possibility that the doctrinal type of Christianity may develop more social vision, but there is little hope for mere wishful thinking about social regeneration without a definite Christian doctrinal background to give to it vitality.

So far we have tried to make two points; (1) That while the Church is the essential agency for individual and social regeneration it is not sufficient merely to see that it gets established, but it must be tested by the measure of its actual results in these directions; (2) That while we do not question the value of the doctrinal emphasis in church life, mere doctrine is futile but doctrine must be focussed on human life without in society as well as within in the individual. Therefore, it is undoubtedly true that the Church in Japan stands in grave need of transformation that these criteria may be more nearly met. How is this to be brought about? Someone

has said that it is of no use to attempt to run mills with the water that has already flowed over the water-wheels. Well, it is of course possible to change the spirit and organization of established churches but it is much easier to build up a new attitude and a new program in an experimental way with smaller groups in the early stages of their formation. Of course this must be done very largely by Japanese pastors and evangelists, but it is an interesting fact that most missionaries who are in a position to do anything about the matter, are in contact with groups in their early beginnings and can thus make their contribution at the point where the situation is most flexible and at the only point where anything very constructive is likely to occur.

As I have already indicated there needs to be more of a spirit of experimentation in connection with the building up of new groups. The program should be worked out on educational lines pointed definitely toward the aim—the regeneration of the individual and his community, rather than the building up of the traditional organization by the traditional methods of procedure. I think I can make my point most clearly by briefly describing two pieces of work with which I am somewhat familiar—one in the city and one in the country.

The City group is in Yokohama. It has a membership of 42 and an annual budget of ¥600. It has connection with neither a Mission nor with the home mission board of its Church. The present group under a young minister in his first pastorate is almost entirely new and the spirit is entirely experimental and educational. I asked the pastor to write out for me the principles under which his group was working and instead of giving me a paper written by himself he called the group together to discuss it and the answer which I got was a group answer. This is characteristic of everything that the Church does.

It may be interesting to give a rough translation of their statement here. According to the traditional view the Church is a body organized for a fellowship of faith centered in Christ; a body established by God for the propagation of the Gospel and set apart for the realization of the Kingdom of God. This fellowship of the faith in Christ is usually regarded as a purely spiritual fellowship and not as a fellowship of the whole of life, whereas

faith should be regarded as the living of a Spirit guided life. The propagation of the Gospel is to be accomplished not by the mere proclamation of the Word, but rather by the complete fulfilment of all the possibilities of one's own life and the complete expression of the Christ centered life in society. Christ should save and deepen the whole of life and in the Church the Christian should find the solution of all of the problems of his life, including livelihood itself.

The organization to implement this statement of principle has been built up step by step pragmatically and the types of work undertaken have followed the interests and abilities of individual members. These include a loan fund, the operation of a printing establishment to aid in case of the unemployment of any of the members, a social department which arranges for a weekly meal together after the Church service on Sunday, a dramatic department which is writing and producing Christian plays and the beginnings of a medical cooperative with a young woman physician—a member of the Church—as the physician in charge. All of these activities are controlled by a central committee, three members of which are chosen by the Official Board of the Church. The finances of each department under this central committee are cared for independently and the support of the services of worship and the salary of the pastor—comprising the budget of ¥600 mentioned—is secured by voluntary contributions. In other words, the various activities of the Church are not designed as a means of church support, but rather as an effort to put Christian principles into practice in the life of the Church and the community. To use an educational phrase, the aim is to teach by doing.

There are undoubtedly many other groups of this sort throughout the country with which you are familiar which are better conceived and more suggestive. I have described this group not because its operations are necessarily ideal, but because it is a concrete attempt which is definitely pointed in the direction in which I believe we must move, if the Church is to be transformed. This group is not afraid to experiment. Theologically it is very conservative, but it is not content with building up a traditional church; it is determined to experiment in a bold way with the application of its belief to the whole life of the group and thence to the immediate community.

Another group in another situation with a different personnel might get an entirely different set up. This is as it should be. Once we get the educational viewpoint in our church building and are willing to try experiments in bringing about the individual and social regeneration desired, an infinite variety in organization and work attempted should result, depending on the local conditions.

In a purely rural situation the approach would probably be quite different. The other piece of work that I refer to is in connection with a village of 80 houses in Izu. The pastor of the Church about 7 miles away has for about three years operated a farm on the edge of this village. He lives there and works himself daily with three others on this farm. Thus he is himself a member of the village community and shares its life. He holds no preaching services in the village and does very little talking about Christianity. He has organized a patent medicine cooperative and is just beginning to hold courses in cooking and dressmaking. The leading spirit in organizing these lecture courses is a member of the family of the local Buddhist priest. Other than these there is as yet no organized effort of any sort. Whatever is done is being done from the inside for the village by the villagers. But the activity that has taken place is a new thing in the life of the village. It is a penetration of Christian life rather than of Christian teaching. Just how a Christian group is to take form is a problem of the future and one that this pastor is not giving himself much concern about at the moment. The whole effort is educational and experimental and follows almost exactly the lines recommended by the Laymen's Report. This pastor is convinced that the method of holding evangelistic meetings, winning a few and at the same time crystalizing the opposition of the stable elements in the village life is not the sound educational method of approach. His aim is the regeneration of the whole village and he has selected his method with that aim in view.

What I am contending for is that wherever we are in contact with new groups we shall adopt a freer and more experimental attitude, placing the emphasis where it ought to be—on the regeneration of the individual and society—rather than on the mere founding of a Church. We will then be free to suit the method to the accomplishment of the desired result and we will be constantly

called upon to test our results by the fundamental aim which we set out to accomplish.

It may be objected that there is an element of danger in this; that it may result in all sorts of weird experiments which may harm the Christian movement. My reply is that we might better make some serious mistakes than be satisfied with a sterile Church. I am not contending for the abandonment of the traditional Church nor for the position that the Church is not essential. I am contending for experimentation that the Church may be transformed into an institution which will really make over the entire life of the individual and of society.

The Laymen's Report makes a suggestion in connection with the discussion of the transformation of the Church. It urges that while waiting for the transformation of the Church to take place certain people might bend their efforts toward gathering together into a wider fellowship those who "have felt the attraction of the ideals and personality and teaching of Christ," but who, largely for intellectual reasons, have not united with the Church as an organization. This might be regarded either as an alternative or as a supplementary method of bringing about the transformation of the Church. I believe that those who are fitted for this sort of activity might well do some experimentation along this line, but unless such groups were pointed in the direction of doing something about their beliefs we could not expect much from them. Such a fellowship, if attempted, should from the beginning aim not at fellowship alone but at the regeneration of the individual in his daily living and the application of Christ's ideals and teachings to society. A fellowship of intellectuals joining in a life of meditation on a Christian basis is not in itself reprehensible, but it would at least be as open to criticism as a doctrine centered Church.

I fear I have already quite exhausted your patience but there is one important element in this situation which has not been mentioned and that is the relation of the mission and the missionary to the Church. It is obviously impossible to discuss this question adequately in a few moments, but I would like to make one or two observations. In the last ten years in this country we have gone a long way toward building up a church centered movement in place of a mission centered movement. Institutionally as well as

psychologically, however, I believe we have a good way yet to go. What we need now is to get away from the concept "Mission" altogether. In one respect, this would be simply a catching up in our thinking with what is actually taking place in practice. Most of us in our actual work are more closely linked up with a church centered evangelistic committee or a school or institutional directorate that we are with the Mission. This tendency now in progress should be followed to its logical conclusion and each evangelist or teacher or social worker should be completely integrated at the point where he is actually working with the church centered committee or independently organized directorate which is managing that work and he should be responsible to this administrative body rather than to his mission. Appointments to the field should more and more increasingly be made in response to requests from such bodies for particular pieces of work. What has actually happened is that while this process away from mission centered to church centered management has been going on, in most cases, we have continued to maintain a mission organization set up when such bodies were not in existence, and consequently, what is perhaps as serious, we have retained the mission centered psychology that goes with this set-up. We need to rethink our mission organizations and bring them more directly in line with the changed situation.

Personally, I believe that this rethinking should extend to our budgets and our budget making. The traditional blanket budget for a mission should be unscrambled into definite projects for which aid is needed from abroad. The askings from the home churches would need to be assembled by the mission and probably mission comment would be required, but the budget should be regarded more definitely as a collection of budgets for individual and separate projects and not as a blanket budget for the whole work of the mission. This would necessitate a corresponding change at the home end as well, but I believe that this change is also called for. One of the often stated reasons for the falling off in giving in the home churches is the blanket budget system in operation there. There are many practical difficulties involved, but unless some way can be found by which people in the home churches can be linked up with definite projects on the field the situation is likely to grow worse rather than better. It is a fact of experience that where this

has been done support has been forthcoming. The technique worked out by the various foundations at home follows this principle and it is essential that the method of support of our work also be brought into harmony with this idea. Fortunately, our situation here has advanced to the point where this can be done without serious loss and I believe that we need to do some thinking along this line.

To sum up briefly the points which we have attempted to make: The question at issue is not so much the primacy of the church organization as our objective as is the question, What kind of a Church is most effective for accomplishing our fundamental aim individual and social regeneration. The existing Church is preoccupied with doctrinal matters and needs to be transformed to a Church which focusses its fine doctrinal consciousness upon life and tests itself by its actual success in bringing about the regeneration of the whole of life—individual as well as social. We can perhaps contribute in this transformation process by free experimentation with small groups, by enlisting into a wider fellowship sincere followers of the Christ ideal who are outside the present Church, and by a more thorough integration of our work with Church centered bodies in place of the still existing mission organization.

YOUTH AND THE KINGDOM OF GOD*

ELIZABETH GILLILAN

"Nobody in the world of today is leaving youth alone."

To some members of the group who heard that statement, made by a Christian educationalist of world-wide experience, it epitomized the challenge of a changing world to the Christian Church. For, contrary to the oft-repeated assertion that "you can't change human nature," the world today teems with movements calculated to do that very thing and at the same time to change human society, and one sees great numbers of young people casting their lot with one and another of them. Not only so, but the strategy of many movements includes definite youth-propaganda and education. There come to mind as instances, the education for communal living in Russia, the anti-religious propaganda aimed at high-school boys and girls in the United States, and the hundreds of Japanese students arrested during the past year for Communistic allegiance.

Another group of interests that is not leaving Youth alone is the commercialized purveyors of pleasure who hold forth in all lands in movie theaters, book-stands, in cafes and in every sort of pleasure resort. For good or ill, life-seeking Youth is responding to their attractions.

"Nobody is leaving Youth alone,"—and yet when I have entered some Christian churches it has been to wonder whether here is not the exception that calls attention to the rule. How bleak and unattractive many churches must appear to beauty-craving Youth! Many churches are leaving Youth alone by failing to provide, in addition to the services of public worship and the Sunday school, any program planned to meet the special interests and needs of adolescents.

For preaching services and the ordinary Sunday school program are not enough to hold young people in the church through habit-forming years and to bring them to a church-loyal adulthood. Much less are they sufficient for diverting into Christian channels the

* The Editor or author would be glad to receive re-actions to this paper—, suggestions welcome.

precious, dynamic stream of youthful energies, hopes and enthusiasms which Youth alone can bring to the church and which the church so sorely needs. . . Young people are entitled to their own self-governed organization within the church, for the pursuit of projects suitable to the age and interests of the group, for which the church should supply wise and sympathetic adult leadership and a suitable, pleasant place for meeting. Nothing less than this will keep young people in the church, for by no other means will the greater number of them find a vital relationship there and a satisfying experience of Christian service and fellowship with God and man.

If we are passionate in our desire to build the Kingdom of God, we must be passionate to help create and develop adequate youth programs in the churches with which we are associated. To argue that in the countries of the longest Christian tradition there is not a youth program in every church, to argue that there are sufficient causes for the retarded development of the movement in Japan is merely a futile dissipation of energy.

But, someone will object, why this singling out the adolescent for special treatment by the church? Is not the Gospel for "whosoever will"? Are not young people admitted to the fellowship and privileges of church membership?

The reason for giving the adolescent a special program is that in the present social scheme of things he is already singled out. Youth is set apart from the workaday world in schools, or if that is denied and he achieves the status of wage-earner, in many cases he is still in the dependent class. Politically he is set apart, also, as powerless. In the bestowing of responsibility for making decisions and formulating policies adults are usually all too aware of the need of a separate treatment of youth. Speaking more fundamentally, adolescents are set apart from children and adults psychologically, having traits of mind and interests markedly characteristic. To categorize youth with adulthood is no more incongruous than it would be to give kindergarten treatment to the officers of the local church.

We are prone to think of young Christians merely as potential adult Christians, when we should think of them as having a present relationship to God and a present value for His Kingdom. Was not Jesus conscious at twelve years of age of His relationship to God? Was not Samuel but a lad when God spoke to him directly and laid

upon him a special duty? Is there not a call today to youth to enjoy that same immediacy of relationship to God and to give themselves to His service in their youth, as well as to hope to give those of their maturity? For the gifts of Youth are especially needed for building the Kingdom of God. Building the Kingdom means that we must dream a great dream, and youth is life's time for dreaming. The Kingdom needs builders who can forget past failures and face tasks that seem impossible, a sort of blessed rashness, so that Youth's very inexperience is often a valuable asset. The Kingdom builders need a spirit of adventure and pioneering into new areas, and nowhere is that spirit so strong as in Youth. Youth has the eager, gallant spirit that dares risk danger and penalties for the sake of a beloved person or a beloved cause. How precious a thing for the Kingdom when that youthful ardor is centered upon the Kingdom of God and upon the Christ! But, someone will object, Youth is sure to make mistakes. And to that we can only reply, When has maturity been found faultless? Must we not conserve the values peculiar to Youth if we are to build aright the Kingdom? If we neglect the youth program in the church we do so at the risk of failure of the Christian cause.

Let us suppose that the necessity of a youth program were heavily upon the conscience of the church and of all Christian workers in particular, and that a good program were functioning, what values might be expected to emerge?

There would be, first of all, a great benefit to young people themselves. Intellectually they would be immersed in Kingdom interests, a thoughtstream leading to constructive movements and high interests. They would come in contact during taste-forming years with a greater body of Christian art in every field than is possible otherwise. Socially it would mean a satisfying at wholesome springs the thirst for fellowship and fun, leading inevitably to the formation of more Christian life-partnerships than are at present being formed. Spiritually they would be nurtured in ways best suited to their capacities into "strong men in Christ," increasingly able to bring contributions of life and service into the church.

Do not all of us know church members, men and women just past the threshold of mature life, who have lost zeal and interest in the church for the reason that at the time of entrance no one saw

to it that they were given a sense of individual relatedness and responsibility in the corporate life of the church? Theirs is the unfortunate experience of having no adequate opportunity for the expression in action of the precious emotion and spiritual conviction that led them to confess Christ. Think for a moment how different our churches might be if they were able to keep all those young lives who have ever been baptized in them!

These, then, are some of the values we may hope to gain from an adequate youth program in the church: Abundant life for Youth itself, an increase in zealous church membership, and, as was pointed out above, the impingement on society of a church whose dreams are more glorious and whose courage is more daring because Youth is bringing its gifts to the building of the Kingdom.

The big concern of all us missionaries should be to discover what we can do about it, how we can begin to help in this vital and glorious enterprise, or, if we are already helping, what our next step is. The present article can offer no ready-made solution. It is a problem so great and of such importance that it calls for the corporate effort of all of us. Since it is a problem not limited to Japan, but one as wide as the Kingdom of God itself, we must seek wisdom from the men and women and young people the world around who are engaged in the task. We must seek from our Japanese fellow workers all possible light on the those facets of the problem which arise out of the special characteristics of the Japanese adolescent and his environment.

I should like, however, to suggest that there are several valuable starts that all of us can make who are not already started. We can include books on Religious Education in our serious reading. We can subscribe for a standard magazine on Religious Education and read it. A survey of the youth program in the church you attend and the possibilities for a new or improved one will surely open your eyes to some next steps that you can take. Talk of the need of a special program for adolescents in your church with your pastor and the officers of your church school and try to get it into their consciousnesses and above all on their consciences. Make time in your own schedule for some piece of direct youth organization and lead it. Your pastor will probably welcome your offer to do this, especially if you have told him of your desire to make the experi-

ment. Confer with anyone you know who is engaged in youth work and learn how he is doing it.

If you are one of the ones already working with some group of adolescents in the church, share your experiences with the rest of us. Don't hide your light under a bushel.

Above all, let us experiment and let us learn and let us pray. It is not an easy task to which God calls us, for it is a call to a work constantly in flux, that must often be reorganized and started anew, since it deals with a brief and transitory period in the lives of individuals. But it is a challenge to a task of adventure and divinity and it comes to those who are young-hearted enough to be able to hear it and to heed.

IN EXTREMIS

Did Jesus trust Judas? I wonder—
He did all He could for him then.
Must we follow Him in like issues
And love mad, untrustworthy men?

Could I smile on bravely with candor
If my friend were breaking my heart
Nor stoop to betray by weak scorn that
I knew he had failed in his part?

Oh ultimate test! tho friends fail us
And even fail Truth at our side—
To work on serene, without hatred,
And love them whatever betide!

If Jesus could love that dark traitor
(He counted him, strange! as his friend)
God give us such love and such sweetness
That we may hope on to the end.

Contributed

PRE-FEDERATION CONFERENCE

Arranged by the Committee on the Study of Social and Economic Problems

G. E. BOTT

Date: Thursday July 27th, 1933.

Place: The Karuizawa Hotel.

Subject: *Modern Economic Life in the Light of Christian Ideals.*

(a) What are Christian Economic Ideals?

(b) What are the best means for the realization of these ideals?

Programme :

12.30 P.M. Lunch at the Karuizawa Hotel.

1.30 to 4.00: Discussion—What are Christian Economic Ideals.

Chairman: Rev. D. Downs.

Subject to be introduced by Rev. Wm. Axling and Rev. J. C. Smith.

4.00 to 4.30: Tea.

4.30 to 5.30 and 7.00 to 9.00: Discussion—What are the best means for the realization of Christian economic ideals?

Chairman: The secretary.

Subject to be introduced by Rev. W. Lamott and Dr. Richard Roberts.
Dr. Roberts has made a special study of this subject and has very kindly consented to speak on it.

6.00 to 7.00: Dinner at the Karuizawa Hotel.

CHRISTIANITY AND THE CRISIS*

G. E. BOTT

Times of crisis are always occasions for re-definition and re-valuation of beliefs, attitudes and standards of conduct whose adequacy and validity have come to be assumed in times of peace and prosperity. The result is likely to be a definite clarifying of belief and substantial progress in the matter of bringing ordinary practice into closer harmony with accepted ideals. "Christianity and the Crisis," is an illustration of this. A group of distinguished Christian leaders in England have analysed the present chaos, defined Christianity in modern terms, and outlined the Christian solution for current problems in a way which is helpful and illuminating and sometimes inspiring.

It is not the kind of book which one reads through at a sitting. Some thirty different persons have written parts of it, and although it by no means reads like thirty different books, it inevitably lacks the evenness of quality and the continuity of a book by a single author. On the other hand the reader has the satisfaction of knowing what the best minds of the Christian Church in England are thinking, which, perhaps, is even less important than the knowledge that they *are* thinking constructively and courageously about, "Christianity and the Crisis." There are critics who say that the Church is either indifferent to the crisis or lacking in the knowledge and intelligence necessary to make any significant contribution to recovery therefrom. Such critics are as far from reality as those who contemplate the Church's role with complete satisfaction. To quote from the introduction to the book: "The struggle of Christians to be faithful has never been without witness. At a time of crisis the demand is that they shall increase their efforts to make actual among men that wisdom and love which they derive from God. It

*(Being in the nature of an oral book-review given before the Pre-Federation Conference at which reports were made of several Tokyo groups who had been studying this book.)

is theirs to bring the force of reality to play upon that misdirection of human effort, and that maldistribution of human necessities, which have produced the present crisis in human affairs."

Part One deals with the "Present Chaos," under four heads: 1. The Intellectual and Moral Confusion. 2. The Confusion in Literature. 3. The Social and Economic Confusion. 4. The Confusion in International Relations.

The intellectual and moral confusion is due, in part, to the present state of scientific knowledge. "It is impossible, by putting the results of science together, to obtain any coherent view of the universe.....However, we may explain the phenomenon, it remains true that science at present helps to make the intellectual crisis, but does very little to solve it." In the realm of religion, religious certainty has been influenced by scientific and philosophic uncertainty and, "the first need is a formulation of the grounds on which we believe in God." The controversies as to the nature of the Bible and of the Christian gospel also add to the confusion. Some schools of Christian Theology would lay the chief stress on religious experience while others emphasise the importance of reason. Some regard Christianity as essentially an other-worldly religion, while others think of it primarily as a "way of life." "It is held that the Kingdom of God has a direct relation to the political and economic situation; but it is held no less strongly by other Christian thinkers that the Kingdom is other-worldly in its reference and has only an indirect bearing on the problem of social life." The problem for religion is, "to show that the inspiration which we derive from Christ can be made the basis of a world-view and a conception of human life and its ends which are more reasonable than any alternative."

The "Social and Economic Confusion," is clearly and forcibly described and a challenge given to Christians in the following terms: "It is in the area of economics that the next battles for Christ must be fought. We have carried the cross into many fields, but the one where our greatest victories for humanity may now be achieved is where bankers and leaders of high finance, pursuing their own interests instead of planning to meet the needs of the world, have evolved that insane policy of destroying goods already grown or manufactured, together with the policy of restricting

output, with the object of keeping wrongful power over the bodies and souls of men and nations. Can we doubt what the comment and action of Christ would be in such a situation and can we be content to avoid what He would have done"? Economic problems are seen as fundamentally moral and religious problems, affecting the souls of men, and the Church is in the world, "for the sake of souls."

The second and third sections of the book are outlined elsewhere with special reference to the economic situation. In the second part, however, there is a section entitled, "Uniting the Christian Forces," which, to the present writer, seems to deserve special mention. Its thesis is that, "the world is too strong for a divided Church." It can never be expected that the church should lack variety, but it cannot have been the purpose of Jesus that variety should become disunion. No impartial student of Church history can escape the conclusion that, although there have been historical reasons for disunion," the main cause for perpetuating these divisions has lain in man's unconverted obstinacy and pride; in his natural aloofness, his unwillingness to forgive, his reluctance to make friends, his jealousy of those regarded as rivals, his sheer spiritual inability to see the work of God in the unexpected and the unfamiliar." It would be folly to minimize the difficulties of "Uniting the Christian Forces," but it would be impossible to exaggerate the seriousness of the consequences of tolerating disunion beyond the time when consecrated and determined brotherhood, tolerance, and zeal for the Kingdom can bring it to an end.

Dr. Schweitzer, in the epilogue to his autobiography, urges the importance of thought in vital Christianity. He says "Christianity cannot take the place of thinking, but it must be founded on it." "Christianity and the Crisis," is a valuable contribution to the thinking of the Church in this difficult and challenging age.

THE CHRISTIAN'S NEXT STEP

WILLIS LAMOTT

In our approach to social and economic problems, we Christians are prone to err in one of two ways. We either over-simplify matters, or else presume that the intricacies of these sciences are too difficult for the ordinary man to understand. We proclaim on the one hand, "all we need is to apply the principles of Jesus, all we need is to think things through with Jesus, all we need is love, just love." Over against this "all we need" school of simplifiers is the group which maintains that economics is a science, and should be left to the scientists, while Christians devote themselves to their specialty, religion.

The Crisis in Great Britain, and to a certain extent, the New Deal in America, have opened our eyes to the falsity of these two positions. In the first place we have learned that no formula, no matter how lovely or dimly religious, can take the place of the rigorous and severe application of thought to the problems of sociology and economics. Love may be the glass through which we look at the world in order to correct our distorted vision, but its use does not eliminate the necessity of observing and classifying the things we see.

On the other hand, the world is learning that the so-called sciences of sociology and economics are not the absolute and definite systems which the name "science" implies. A stream of books which has issued from the presses of Great Britain since the crisis of 1931 are evidence that economics is a free for all game, in which the amateur stands just about as much chance as the expert. To quote but one such opinion,* "Will any one affirm that economics is a science: that it is anything more than a frightful mess of statistics and highly questionable theories? The supreme test of a science is its power of prediction. It would not be too much to say that the predictions of the economists are always

* Wm. MacDougal, *World Chaos*, p. 70.

wrong. After applying the less exacting test of power to explain after the event, what do we find? A sheer chaos of opinions, the highest authorities directly opposed to one another and a multitude of smaller fry with their own versions."

We see on every hand, both in Great Britain and America the challenging of the fundamental assumptions of economic law (so called). "The necessity of a gold-basis has been for generations an accepted dogma. Only a few of us have wondered whether it was not merely a superstition. And now at last it is blown upon from many quarters. Economists of the highest repute tell us that it is not only a superstition but a most pernicious one, the main ground of all the economic sickness of the world in general." (MacDougal, p. 71.) The principle of laissez-faire, Ricardo's iron law, the law of supply and demand, and other dogmas of the economists have broken down in modern practice. "Most of the treatises on economics printed before the war are as out of date as the science books of a century ago. Yet we blandly assume their authority, or order our lives by their dictates. We have left the interpretation of economic principles to experts, whose characteristic it is to follow one line of thought wherever it may lead, irrespective of human values. Economists have made finance a thing of mystery with vague and hidden meanings."

This being the case, thinkers, such as those who wrote the various chapters of "Christianity and the Crisis," are not slow in pointing out that it is the Christian's duty to challenge the so-called economic laws which work against human values. Since these laws, in a majority of cases, are but generalizations from the observed behaviour of men (under conditions which are quite different from those existing at present) the Christian is free to challenge their validity when they do not represent the reactions of men at present, and by giving a new direction to the motives which inspire men, change the laws themselves. Such attempts, however, must be directed by intelligent knowledge and an understanding of the economic situation of the world.

The analysis of the present situation which is given in the books mentioned above, in Cole's "Guide through World Chaos," in "The World's Economic Crisis" and in Stuart Chase's "New Deal" reveals that, at bottom the nature of the crisis is moral, and

that therefore Christians, as interested in the moral guidance of mankind, cannot leave the situation to "experts" who are guided by so-called laws (many of which have been disproved) which are at bottom immoral. To quote from "Christianity and the Crisis:" "Our social life must be rebuilt from the bottom, with full cognisance of the new resources of this age and with a fresh moral impetus. It is in the arena of economics that the next battles for Christ must be fought. We have carried the Cross into many fields but the one where our greatest victories for humanity may now be achieved is where bankers and leaders of high finance, pursuing their own interests instead of planning to meet the needs of the world, have evolved the insane policy of destroying goods already grown or manufactured, together with the policy of restricting output, with the object of keeping wrongful power over the bodies and souls of men and nations. It is a false view of political economy that regards it as dealing with things and not with persons."

In such an analysis of the economic system in terms of moral values, one cannot avoid the problem of money, which is the heart of the modern social system. "Not the field or factories but the bank is the holy of holies. Money is an idea; now wanted not so much for what it will buy as for what it signifies in the way of prestige, security, creditorship, political power—and is the dynamic power which now often overrides all the personal, spiritual and social values to which Christianity is committed. Pride rather than greed has been the fundamental dynamic of industrial secularism." Pride, however, presupposes power, and power cannot exist unless some are kept in want.

The present crisis is one of abundance and not of want, and has nothing to do with the means of supply, but is only a problem of distribution and exchange. Money, which is a mere symbol representing purchasing power, by which men may obtain needful goods, has become a dictator telling them to go without. "Ours is a time when more goods can be produced and are produced than ever before; and with greater ease than in any former century. Transport has never been more efficient. The life of the worker might almost be leisured, so greatly has machinery minimized his toil. A sufficiency of everything necessary to existence could be provided for every human creature on each continent, so plentiful

are our resources. Yet, because we cannot get consumers and producers, buyers and sellers together, people are out of work, and one child in six in the British Isles lives below the poverty level." (p. 101)

When moral issues in economic relations are so evident, no one can demand that the Christian keep silence. "If we are to be allowed to speak on moral issues at all we must also be given the right to determine where and when those issues arise. When we are faced, for example, by the question of whether financial advantage or human ends would be the dominant factor in industry, we are compelled to assert that the right lies with those who contend for human values. If wars arise from a struggle by the nations to acquire a reasonable share of an utterly inadequate world purchasing power (gold) so inadequate that if one nation is successful others must go without, is the Church to ignore this state of affairs? While the most enlightened business men have already recognized the principle that the only business which is satisfactory is where both parties to the deal are well content, is the Church to be satisfied with a world-system which results not in the exchange of goods between nations to their mutual advantage, but in a fierce struggle for gold, culminating sooner or later in War?"

Analyzing the present economic system and judging it by Christian principles, we realize more and more the need to take thought about such things as the price system, means of distribution, the gold standard, national control of finance, public ownership (if not management) of public utilities, etc. Without intelligent Christian guidance the changes which are now taking place everywhere in economic processes may not be directed into moral channels. The Christian cannot rest content until man is reinstated as the end of economic activity, when a human being is considered something more than a means for the production of wealth for functionless shareholders, and until "Wealth is made to serve the ends of Welfare."

In the immediate task ahead Christians must realize several things: First, while it is impossible to reconstruct from the teachings and spirit of Jesus a system of sociology which may rightly be termed "Christian," it is possible for Christians to demand that whatever economic organizations result from the present break-down

should be directed toward Christian ends. Second, we can no longer rest content with a concept of "Christianizing the social order" which "confines itself to a process of infusing individuals with pure motives and intentions while leaving the aims and purposes of economics and industrial organizations unquestioned." Third, we must realize anew that the social objectives of Christianity have validity in themselves, and that none of the specious nonmoral hypotheses of industrial secularism should be permitted to block their way. Every economic law which works against human values must be challenged, because, if the Christian idea of the Kingdom of God is true, then, these must be false. As J. F. D. Maurice, one of the founders of nineteenth century Christian socialism, clearly saw, the end of the task is "placing Christ at the center of the world's fellowships." If this is absolute, all else is relative.

After reading a half dozen of the more recent books on the present crisis (or should we say Chaos?) one comes to the conclusion that the immediate step ahead must come in the direction of making capitalistic society function again. After this must come its readjustment so as to avoid the constant recurrence of similar crises in the future. Whether this readjustment will take the form of a modified capitalism, or what we call socialism, or something not yet caught and classified, doth not yet appear. Some of the plans proposed by conservative economic thinkers, although designed to function within the capitalist system, are difficult to classify as "capitalism." In America today quietly and inexorably an industrial revolution of startling proportions is taking place. Home will never be the same again to the hide-bound exponent of the Old Order.

All along the line men are casting off from the presuppositions which have kept them moored safely to the docks of orthodox economics during the past century. Whether the Christian as a citizen, favors one or another of the proposed New Deals makes little difference, for in doing so he will be going counter to many of the holiest taboos and totems worshipped by supporters of capitalism in the past. One can no longer denounce Capitalism, for we are learning that as a system, capitalism never existed, but that many earnest people have been wasting their breath roaring against a pernicious system when they should have been applying their brains and Christian common sense to the task of analyzing

the multitude of relations which make up the thing we call society. The time for oratory is past. There is no longer any excuse for not thinking.

Economic and social organizations and relationships are changing over night. The responsibility of Christians is to see that the changes which are brought about secure the realization of Christian ideals. Every one today is having his fling at economics. The Christian amateur (so-called) is no longer at a disadvantage. It is our godsent opportunity to have a try at rebuilding the world according to the dictates of the Christian conscience.

A Few New Books on Economics

The World's Economic Crisis: Salter, Stamp, Keynes, Blackett, Clay, Beveridge. 1931. Geo Allen and Unwin.

Towards Recovery: Symposium.

Christianity and the Crisis: Symposium. Gollancz.

The New Deal: Stuart Chase.

America's Tomorrow, Furnas.

The Intelligent Man's Guide Through World Chaos: G.D.H Cole, Gollancz.

World Chaos, Wm. MacDougal, Kegan Paul, London, 1931.

CORRECTIONS OF JULY ISSUE

“What Becomes of our Missionary Children?”

C. B. OLDS

Since the publication of the July number of the Quarterly in which the study on the above subject appeared, additional data have come as follows:—

American Board Mission

<i>Father's Name</i>	<i>Miss'y in Japan</i>	<i>Pr. or Ret.</i>	<i>Miss'y elscwhere</i>	<i>Pr. or Ret.</i>
Dr. S. C. Bartlett	Agnes—Ret. (Teacher)			
Rev. R. H. Davis			Edith, China, Pr.	
Rev. M. D. Dunning			Dorothy Chako, India, Pr.	
"			Alice Cobble, Belgian Congo, Pr.	
Dr. D. C. Greene			Roger (Rockefeller F'd'n) China	
Dr. J. H. Pettee	Elizabeth (Chas) Tenny, Ret.			
"	Anna (Horace) Pettee, Ret. (Teacher)			
Dr. H. B. Newell	Florence (Kenneth) Beam, Ret.			
Dr. G. M. Rowland	Pauline (Harold) Lane (Teacher)			

American Baptist North

Dr. E. W. Clement Ruth (T.R.) Hoyer, Ret. (Teacher)

German Reformed

Rev. H. H. Cook	Henrietta, Ret.	
"	Ruth, Ret.	
Dr. W. E. Hoy		Gertrude, China, Pr.
Dr. H. W. Schwartz	Ruth () Steiner, Ret.	

Also note that Mrs. Stella Burgess is not now in China but has returned to America.

For the benefit of some who have wondered why certain names were not included in the list, I would like to say that those who served as teachers only in non-Mission schools were not regarded as eligible.

Mrs. Lois J. Erickson who has contributed in time past so many charming interpretations of the poems of her Japanese leper friends, asks us to make the following correction in one verse she sent for the July issue of *The Quarterly*—

The poem by Kanda Ke'zo should read

"I would not change one little jot
 Of His dear will for me:
 But in my weakness I would go
 Entrusting all my load of woe
 To Him who walks with me.

A change of one word only but the Editor is really glad of an opportunity to call attention again to so beautiful a verse.

BON ODORI

ALMOST every village in Japan has some variation of this folk-dance used at an annual Festival of the Dead (O Bon Matsuri) in July or August. The custom seems originally to have been connected with ancestor worship but in some sections it became decadent and out of favor with the better elements in the towns. Recently, however, under encouragement by the Social Section of the Government some of the young people's societies have revised and purified the words (or have written new ones) for the accompanying very rhythmic songs, and this form of the old revelry bids fair to evolve into something of



value perhaps in the way of community recreation. Who knows but dancing on the green may become as famous here as in England or Switzerland?

The farmer's daughters here pictured in this mountain village belong to one of the many hundreds of young women's societies sponsored by the Government. The music was furnished by a young men's association in another town.

DEPARTMENTAL NOTES

THIRTY-SECOND ANNUAL MEETING

Federation of Christian Missions in Japan, 1933

T. T. BRUMBAUGH, Secretary

Centered around the general theme, "Our Missionary Objectives," the 1933 annual meeting of the Federation of Christian Missions convened at Karuizawa Auditorium at 2:00 P.M. Friday, July 28th and concluded at 5:00 P.M. Monday, July 31st. A total of 74 delegates responded to the Roll Call, one more than at the previous year's conference.

Papers and Discussion

"Our Missionary Objectives in the light of recent Commission reports was the subject of the paper first presented Friday. It was a highly thoughtful, critical, though appreciative consideration by Dr. William Axling of our present missionary status with especial reference to fitness for our future task. The paper is to be found elsewhere in this issue, and must be read in full not only to understand Dr. Axling's convictions but to properly sense the tone and quality of the Federation conference which it introduced. Dr. A. K. Reischauer in opening the subject matter for discussion cited from the paper five objectives which must not be overlooked by those interested in the future of missionary service: (1) a frank and fearless self-appraisal; (2) a new approach to other faiths; (3) a more thoroughgoing orientation; (4) an adventurous realignment with the Japanese Church; (5) a courageous exploration and experimentation in the field of union activities, (a) in church expansion, (b) in educational work, (c) in rural advance, and (d) in meeting the challenge of the present industrial order. Discussion centered largely around the inadequacy of the present denominational approach to evangelism and the degree to which Missions should integrate themselves with the Japanese church. Further discussion occurred in connection with the report of the Findings committee on this paper, and the Findings adopted on the subject will be found appended to this report.

*"Our Christian objectives in the light of the present economic situation :—*Dr. Motojiro Sugiyama, proletarian M.P. and devoted Christian rural evangelist was the first speaker on Saturday morning and read the stimulating paper on this subject which is also a part of this issue of the Quarterly. After a careful review of world conditions, the collapse of the capitalistic system, the effect of economic panic upon the church, and the prevalence of anti-religious thought throughout Japan, Dr. Sugiyama expressed his conviction that if Christianity is to survive the present crisis it will only be by identifying itself deeply with rural life; in accordance with which conviction he then proceeded to outline what would constitute in his mind a practical and possible program of Christian advance in the rural districts.

*"Preparation for genuine rural evangelism":—*Following Dr. Sugiyama's paper, Chairman Binford introduced Dean Elbert Russell of the School of Religion of Duke University, Raleigh, N. C. who outlined briefly the program of study and supervised rural field work which is being carried on under the Duke Foundation and in connection with the School of Religion at Duke University. The discussion which followed, led by Mr. A. R. Stone, was chiefly concerned with the problem of producing, maintaining and training rural-mindedness among those who come from the soil and are expected to return from the schools to the soil as leaders of thought and life in the country. The Findings adopted by the Federation and given herewith give further evidence of the vital and constructive character of these addresses and discussions.

*"Our Christian objective in the Church as an agency for individual and social regeneration;" and "Our Missionary objective in same":—*At the Monday morning session the conference had the privilege of hearing papers on these subjects by Prof. Shoichi Murao of St. Paul's University and Dr. L. J. Shafer of Ferris Seminary respectively. One a thoughtful Japanese, beautiful Christian spirit, and member of the Episcopal order, the other a straight-thinking and ethically-minded American of the Reformed tradition, the contrast in the conceptions of the church and its functions held by these two men is most striking, as readers of their papers in this issue will agree. So clear-cut was this difference and so clearly reflected in the discussion that followed, led by Mr. P. F. Warner, that a statement of Findings agreeable to all, yet intellectually honest, was later found impossible by the committee in charge and was also given up by the conference. Readers will have to formulate their own convictions from the two papers.

Devotional addresses

In addition to the opening devotions at each session of the conference, which were led by the Chairman or by one designated by him, the Federation had the extreme good fortune to hear Dr. Richard Roberts of Toronto, Canada, in an inspirational address at 11:20 each morning. In his introductory remarks on Saturday, Dr. Roberts remarked that we "need one more survey, the survey of the wondrous Cross," and took the Cross as his theme. The Monday address was upon Christ both as the anticipation of the human goal and as the unveiling of the Divine nature. The presence of Dr. Roberts—and of Mrs. Roberts too, with her lovely voice—these were indeed high lights of this year's Federation meeting.

On Sunday morning an early prayer meeting was presided over by Dr. H. H. Coates. The Sunday worship service was as usual a part of the Federation program, and Chairman Binford delivered the challenging sermon, so characteristic of a true "Friend," to be found elsewhere in this Quarterly. In the afternoon, a memorial service conducted by Dr. F. N. Scott in honor of missionaries who have passed away during the past year, and the Holy Communion administered by Rev. William Woodard, were beautifully and effectively coordinated.

On Friday evening, Dr. E. L. Allen of Hong Kong delivered a masterful address on the subject "The Christian Task in the World Today," in which he applied to the modern world the New Testament age's notion that the world lies under the tyranny of demons and awaits for the coming of God's Kingdom to break their power. In many ways demons are more diabolic than Satan himself: Satan tries to dethrone God, but demons leave God on the throne and usurp a definite area of life, as in the claims of the modern state, business, sports, etc. Ours is a divided allegiance; God is not the All-ruling force in our lives. Our problem is to do the will of God in a demon-possessed world. The New Testament ends with the vision of the New Jerusalem coming down from Heaven, the gift of God. This may be too cataclysmic, but we must not forget that salvation comes alone from God, and only God's will in our lives can unite the disordered allegiance of our own wills. This comes through humility, repentance and willingness to bear the Cross which Christ bore. In this regard, "the New Testament is more relevant to the situation in the world today than in any other period since it was written," for the world was never so much in need of repentance and salvation.

A Saturday evening program, though not under the auspices of the Federation, gave the delegates an opportunity to hear Dr. Kagawa in a message which revealed the deep waters through which he and his movement are now passing. Mr. Kagawa anticipates even greater adversity

for the true cause of Christ in Japan, but is convinced that the Christianity which identifies itself with the interests of the common people will triumph, economically, socially, internationally, *spiritually*.

Annual reception

The annual reception for fraternal delegates and guests of honor, Federation delegates and friends, was held in the garden of the Karuizawa Hotel, Friday afternoon from 4:00 o'clock. Dr. Y. Chiba and Rev. A. Ebisawa, chairman and executive secretary respectively of the National Christian Council, presented greetings, as did also Dr. Charles A. Clark, fraternal delegate from the Federation of Missions in Korea. Dr. Sugiyama, Dr. Allen, Dr. Russell, and Dr. Roberts also responded with fitting salutations.

Business

The amount of business transacted at the Federation meeting this year was not commensurate with the time consumed in the process. The usual reports of committees and representatives were given and approved. The Secretary's report for the Executive Committee, in addition to routine ad interim business, mentioned correspondence with the Federal Council of Churches of Christ in America in which hopes were expressed for less discriminatory treatment in future of foreign students in American schools; also for the eventual consummation of a reciprocal treaty with respect to students, which would do away with discrimination entirely. Report was also made of the relief fund which the Federation cooperated with the National Christian Council in raising for earthquake and tidal wave victims in North Japan. A reduction in Federation membership fees from ¥25 to ¥20 per delegate was proposed, together with reduction of allowance for entertainment during the annual meeting from ¥3.50 to ¥2.50 per day. This was later adopted for the coming year. It was also noted that the Kagawa Cooperators, having changed their name and function, had been permitted to withdraw from Federation membership.

Discussion and votes on the conference floor brought to the Executive Committee the following matters for study and later report to the Federation: (1) the possibility of closer coordination with the National Christian Council in regard to publications; (2) the relationship between the Federation and the Christian Literature Society. A change in the By-Laws of the Constitution was authorized as follows: deletion in Article 6-a of the words "and on the understanding that no such trustee shall be at the same time an officer of the (Christian Literature) Society." This was necessitated by the proposed reorganization of the Society as a joint-stock

company and the legal requirement that the officers of such a company be members of the governing body thereof.

Considerable discussion followed Dr. Wainright's presentation of the annual report of the Christian Literature Society, with his announcement of the completion of the new nine-storey home on the Ginza to which they have long been looking forward with great expectation. Assurances were given that although the Federation was not involved financially in the affairs of the Society, the latter fully anticipates remaining an instrument of the Federation and the National Christian Council as heretofore. In addition to acceptance of the report a unanimous rising vote of appreciation was given Dr. Wainright for his splendid services to the cause of Christian Literature in Japan.

The following resolutions were adopted before adjournment.

"The Federation of Christian Missions in Japan wishes to express to the National Christian Council its appreciation of the presence of Dr. Y. Chiba and Rev. A. Ebisawa as fraternal delegates to our thirty-second annual meeting, and to thank them for the message of fellowship and encouragement which they brought us.

"The Federation also thanks Dr. Charles A. Clark, fraternal delegate from the Federal Council of Missions in Korea, for his attendance at this meeting and for the news he brought of progress and successful methods employed in his field of work.

"We express our thanks to Dr. M. Sugiyama, M.P. and to Prof. Shoichi Murao for their thoughtful and constructive papers which contributed much to the Federation's program.

"The Federation also extends its hearty thanks to its guests from afar for the contribution they have made to this gathering: Dr. E. L. Allen of Hongkong in lecture of penetrating insight; Dr. Richard Roberts of Toronto in devotional addresses of spiritual power, and Dr. Ellert Russell of Duke University with useful suggestions of aim and method, have helped and inspired every delegate present.

"We also wish to thank the Sherbourne St. United Church in Toronto for its willingness to share the services of its minister with the missionary body of Japan during this summer, and especially during our Federation sessions."

Before adjournment the retiring chairman, Mr. Binford, presented his successor, Rev. C. B. Olds, who after fitting words of appreciation of the outgoing chairman's humility, devotion and loyalty in service, accepted the responsibility as Chairman of the Federation for the year 1933-34 and adjourned the session with prayer.

Officers and Representatives

Upon presentation by the nominating committee the following slate of officers, committees and representatives were elected for the ensuing year, 1933-34:—

OFFICERS

Chairman—C. B. Olds,
Vice Chairman—G. S. Phelps,
Secretary—T. T. Brumbrugh,
Treasurer—Roy H. Fisher.

EXECUTIVE COMMITTEE—The Officers and

Term expiring 1934—Miss Helen Hurd, W. A. McIlwaine, E. H. Zaugg.
Term expiring 1935—Miss M. B. Akard, J. C. Mann.

PUBLICATIONS COMMITTEE

Term expiring 1934—S. H. Wainright, E. C. Hennigar.
Term expiring 1935—Miss Isabelle MacCausland (Editor Japan Christian Quarterly),
Roy Smith (Editor Year Book).
Term expiring 1936—Mrs. J. S. Kennard, Willis Lamott.

COMMITTEE ON WORK FOR KOREANS

Term expiring 1934—Miss A. M. Henty, J. A. Foote.
Term expiring 1935—G. K. Chapman, J. B. Cobb, Miss Pauline Smith.

COMMITTEE ON SOCIAL AND ECONOMIC PROBLEMS

L. J. Shafer, G. E. Bott, H. D. Hannaford.

REPRESENTATIVES:—

On Board of Directors of Christian Literature Society,

Term expiring 1934—J. F. Gressitt, W. A. McIlwaine, J. C. Mann, T. A. Young.
Term expiring 1935—A. D. Berry, S. H. Wainright, Miss M. R. Paine, A. K. Reischauer.

Term expiring 1936—Miss Emma Kaufman, E. T. Iglehart, A. J. Stirewalt,
P. S. Mayer.

On Board of Trustees of School of Japanese Language and Culture,

Term expiring 1934—William Axling, L. C. Smythe,
Term expiring 1935—Gilbert Bowles, T. A. Young,
Term expiring 1936—Miss Mary MacDonald, P. S. Mayer.

On Advisory Committee of National Sunday School Association.

J. H. Covell.

On Board of Trustees of American School in Japan,

H. M. Cary.

On Advisory Committee of Canadian Academy,

Mrs. S. O. Thorlaksson.

FRATERNAL DELEGATE TO KOREA

Gurney Binford.

FRATERNAL DELEGATE TO NATIONAL CHRISTIAN COUNCIL

C. B. Olds.

NECROLOGIST

F. N. Scott.

PRE-FEDERATION CONFERENCE ON SOCIAL AND ECONOMIC PROBLEMS

T. T. BRUMBAUGH

On Thursday afternoon, July 27th, the day before the opening of the annual Federation meeting as last year, there was held at the Karuizawa Hotel a most successful conference on "*Modern Economic Life in the Light of Christian Ideals*." Following lunch, Mr. John Smith read a challenging paper on "What are Christian economic ideals?" and this was followed by discussion under the leadership of Mr. Darley Downs. After brief adjournment for tea, the subject "What are the best means for the realization of Christian economic ideals?" was explored in a paper by Rev. Willis Lamott; Dr. Roberts, Dr. Axling and many others then contributing to the discussion. More than eighty voluntarily registered for this conference under the auspices of the Federation committee on the study of Social and Economic problems, and it was unanimously voted to request the continuance both of the committee and of the conference for another year. G. W. Bouldin, G. E. Bott and H. D. Hannaford were the committee in charge.

FINDINGS ADOPTED BY THE FEDERATION OF CHRISTIAN MISSIONS

at the Thirty-second Annual meeting, Karuizawa, July 28th to 31st, 1933.

(Note: as the Federation of Christian Missions is a deliberative and not a legislative body, these findings have no binding force upon the various participating missions. They are to be taken, therefore, as advisory actions on the part of this delegated body, a formal registry of missionary opinion.)

I. Findings on "Our Missionary Objective in the light of recent Commission reports."

In view of reports of recent commissions from America studying different aspects of missionary work, we consider it timely to emphasize the following points in our missionary objective:

1. We recognize the need of a more thorough orientation of our selves with reference to the life of the people of Japan—their history, customs and general culture. We recognize also the importance of making our approach to the non-Christian religions of Japan with sympathetic and open minds so that we may the better understand what these religions mean to their adherents and what elements of permanent value they contain. We realize that our own understanding of the eternal Gospel is incomplete and so we rejoice in the hope that the people of Japan, with their rich cultural inheritance, will make their own peculiar contribution to mankind's apprehension of the fullness of life that is in Christ Jesus.

2. We pledge ourselves anew to work for the fuller realization of the ideal of a strong and united church of Christ in Japan—a church that shall be thoroughly Christian and truly indigenous. We note with thanksgiving the growing spirit of unity among Christians in Japan and we shall continue our efforts to help express this spirit in ways that will bring about a more complete organic union among Christians than prevails now and an organic union which shall seek to conserve all the real values for which the various denominations have stood. Especially would we urge that the new advance into rural Japan be carried on as a joint enterprise so as to avoid all over-lapping and waste of efforts.

We note further with gratitude the progress that is being made in integrating the work of missions into the life and work of the Japanese church, and we urge that, whatever may prove to be the wisest form of mission organization for the period ahead, missionaries as individuals identify themselves fully with the church or institution in which they cooperate with their Japanese colleagues.

II. Findings on "Our Christian Objective in the light of the present economic situation, with especial reference to the rural field."

We welcome the increasing emphasis on the importance of rural evangelism and we pledge our hearty cooperation as missionaries in promoting this important phase of the Christian movement.

We desire especially.

1. To promote an increase in the number of rural churches which are engaged in some form of social service.

2. To promote those types of recreation, education, cooperative enterprise, and other forms of community services which might be suitable in rural districts.

3. To promote the provision and circulation of a growing library of helpful literature on rural development.

4. To promote wherever possible cooperation between rural churches and the excellent work of government agencies in rural reconstruction.

5. To express our appreciation of the difficulties experienced by theological schools in providing trained leadership for rural churches, and our gratitude for what they have accomplished; at the same time, urging upon them our conviction that the problem is of vital importance and demands even greater attention than it has received hitherto.

THE NATIONAL CHRISTIAN EDUCATION ASSOCIATION SUMMER SCHOOL

D. B. SCHNEDER

The sixth annual session of the National Christian Education Association Summer School was held this year again at Tosanso, that delightful retreat near Gotemba founded about a quarter of a century ago by Y.M.C.A. leaders. The session lasted from the evening of July 27th to noon, 30th. There were some 130 delegates from 45 Christian schools. Among them were many of the leading people engaged in Christian educational work in Japan, such as Mr. Tagawa of Meiji Gakuin, Miss Yasui of the Tokyo Woman's Christian College, Dr. Kimura of St. Paul's University, Dr. Daikubara of Doshisha, and many others,—choice spirits whose whole life was consecrated to the *Christian* purpose of the Christian schools. From Kwanto and Kwansai, from Tohoku and Shikoku, from Hokkaido and Kyushu they came, and for three days together studied how to make our Christian schools still more effective for Christ and a saved world.

The two main topics of discussion were the chapel services of the several schools, and the question how to cultivate Christian activity and Christian leadership on the part of the students themselves. In each case a paper was read on the assigned topic, after which the School divided itself into three groups: the boys' middle school group, the men's college and university group, and the girls' school group. Then there were profitable evening meetings, one evening being devoted to papers on the Oxford Movement that started a hundred years ago, on the recent Oxford Group Movement, and on the Brotherhood of St. Andrew.

A very deep devotional spirit prevailed throughout the conference under the leadership of Chaplain Takamatsu of St. Paul's University. There were morning watch and vesper services daily, one of the latter being held on "Round Top," where the top of Mt. Fuji vouchsafed a momentary glimpse of itself. The music rendered was of the best, and the Christian fellowship throughout the days was something never to be forgotten.

Altogether the summer school was of immeasurable value not only through its educational and inspirational influences, but also through its

unifying effects. An *esprit de corps* among the Christian schools is being fostered by these summer schools that never existed before, and that is of immense value to the future mission of Christian education in Japan.

REPORT ON KOREAN WORK

The Committee on Korean Work in Japan submits its annual report. Formerly this report limited itself largely to a statement of the amount of money raised through the year, for that is the sole authority the committee has. But a glance over the reports of the last few years reveals that more and more is told of work accomplished while the money item is incidental. The work grows and grows as it should. Much of this growth and spread is due to the faithful work of Rev. L. L. Young of the Presbyterian Church in Canada Mission to Koreans in Japan and the four lady missionaries with him. However, the share of the work which we through and with the Korean Christian Council do, is also growing. The friendliness and fellowship which we all enjoy together in this work for the Koreans is a happy thing and bids fair to always be such.

There is but one church for Koreans in Japan. And when we say this we must make exceptions. There are some denominations having Korean churches, but they are local groups. The union church is a big brotherhood stretching everywhere in the empire. It has a single name and one creedal statement and is in fact a church in the broader sense. It is neither Presbyterian nor Methodist, though its pastors are from both communions. Its churches are found from Kyushu to Saghalien and every year few more are added. Within the last few years some of these churches have put up buildings and mean to stay here. It is very possible that within a decade this church will be so strong it will seek membership in the Japan Christian Council. All praise and encouragement to the Korean Union Church in our midst.

But why this group? This word is given for education. It is because of a language and a customs barrier insurmountable at this stage of Korean migration to Japan. Adult Koreans coming to Japan, Christians and non-Christians, cannot understand nor enter into the Japanese church services. They are aliens. It is impossible to expect the Japanese pastor to shepherd them as well as his own flock. There is the language barrier for him to surmount. Even Korean pastors educated in Japan find themselves unable to satisfy their spiritual wants in Japanese churches. What then of the laymen and especially of the great number of Korean women? And what Japanese church would welcome into its life a body of fifty or a hundred white-robed Koreans, a group which would out-number them

and out-Bible them always. At least until the Korean children are adults and the tide of immigration dwindles to a trickle this fine group in Japan must have special help and attention.

And it is left to the missionary bodies to give that help. And why? The Japanese laymen and the Japanese pastors have not yet felt largely any responsibility for these neighbors of theirs. If we did not help them there would be none to save the Christian faith of those who bring it with them. Our small help aids them in adding to their numbers converts from among the immigrants. What one of us could judge of the degree of faith a Korean convert had? Not one, except Mr. Young and the Korean pastors. Some of us have tried to do evangelistic work among them and so often have failed, been duped, found ourselves in such deep water in every way that we have called for help to get us out. How better to help than to give to a union effort led by educated and consecrated pastors and missionaries.

Now for some statistics.

No. of churches	44
No. of prayer meeting places	12
No. of Korean pastors...	7
No. of evangelists	2
No. of students doing evan. work	9
Bible women	10
Church officers	194
Communicants	809
No. of Christians	2,288
Sunday Schools	49
S. S. teachers...	214
S. S. pupils	1,704
Night schools...	16
" " teachers	46
" " pupils	652
Daily Vacation Bible Schools	39
" " " " teachers	127
" " " " pupils	1,985
C. E. Societies	27
C. E. members	685
Kindergartens	6
" Teachers	8
" Pupils	177
Women's Missionary Societies...	19
" " " Members	412
Money contributed for church purposes by native churches	¥11,763.34
Money contributed by Missions and missionaries in Japan	
Calendar year 1932	¥812.53

July, 1933

Korean Work Committee.

CHRISTIAN LITERATURE SOCIETY NOTES

L. L. SHAW

C.L.S. HEADQUARTERS.

In September the C.L.S. and Bible Society moved into their new quarters. The new Book Sales Rooms is certainly one of the best lighted and most attractive in Tokyo. There is room to display the books to advantage and room to walk about and examine the contents of the shelves.

The whole building is finely proportioned and very striking in its dignified and simple style. The interior finishing of steel and marble is most effective so that everyone who enters praises the building.

The coat of arms with the open Bible, on the Bible Society building, makes one lift up one's heart in thanksgiving, that these two fine buildings, devoted to the spread of the kingdom of God through the dissemination of His Word and of all Christian Literature, should at last stand as an accomplished fact in the heart of this great city, now the third in the world in size and population.

NEW BOOKS.

For Sinners Only.—A. J. Russell. Translated by T. Kagawa p.p. 534 Price ¥1.50.

This, the authentic book of the Oxford Group Movement, is very ably translated and is already selling well. Every Christian worker should read and circulate this book, for it has been used of God to bring new life to thousands and in every country has prepared the way for a definite religious revival.

Reginald Holme of the team for Canada, says, "The book '*For Sinners Only*' prepared the way ahead of us right across the Dominion. The Canadians soon caught the possibilities of relating Christ to modern problems. The newspapers estimated the crowds at 8,000 a night with 30,000 in the churches on Sunday." "Thousands in Canada have become 'changed' men and women and are going out to 'change' others."

The Life of Abraham Lincoln.—Yaichi Akiyama LL.B.

As the writer himself has experienced the difficulties of a gentleman who had to make his own way in the world, he was been able to vividly portray his hero. As this year sees the centenary of the Wilberforce emancipation of the slave, this book is particularly timely. It should be in all school libraries and will be gladly read everywhere by young people. The book is well bound and attractive. Japanese p.p. 397. Price ¥1.50.

The Japan Christian Year Book.—1933 Edited by Dr. E. C. Hennigar. pp. 428. Price ¥2.50.

This is the 31st annual issue of this most useful handbook which no missionary can afford to do without. The writers, both Japanese and foreign, present a clear statement of thought movements in Japan and give the progress of the Christian movement in all its phases. Dr. Kagawa's article on the Cross and its central place in our message, entitled after Reading "Re-thinking Missions," is very illuminating and there are other articles also which show the reaction of the Japanese church in regard to that report. A copy of this book should be in the hands of heads of all mission boards and committees.

Japanese Festival and Calendar Lore.—W. E. Erskine, M.A. (In English) Price 3.00, post 10 sen.

This is a description of the customs, rites and ceremonies which so largely govern the life of the people. It shows how many superstitions still hold the people in bondage and enables one to see what a great hold the soothsayers and magicians still have, as in the days of Paul at Corinth and Ephesus.

REPRINTS.

Otoshiana Yori.—Story of Joseph. J. R. Miller translated by Sosuke Ito. pp. 329. paper cover. Price 30 sen. Post. .06 sen.

This is the sixth edition of this remarkably popular book and it is sold in this cheap edition so as to be widely used amongst students. The more expensive cloth edition is also available.

Preparations for Christmas.

Kami no Mamori—God's Protecting Care. Paper. pp. 26. Price 20 sen. 100 copies. ¥15.

This is the second in the delightful series for children that the C.L.S. is issuing. The cover is a beautiful offset colour picture of the Good Shepherd. The story is that of God protecting the baby Moses and enabling him to become the leader and guide of his people and the God sending the baby Jesus at Christmas time to become the saviour of the world. There is a beautiful picture of the Birth of Christ and the book has in all eight very lovely full page coloured pictures that will charm every child.

This second book is on thicker paper and with bigger and simpler print as it is intended for children just beginning to read. Last year's book, *Jesus Friend of Children* is especially suitable for children of the second, third and fourth years. '*God's Protecting Care*' is for children of the first and second year and for children graduating from the kindergarten. We hope that every Christian kindergarten, school and Sunday school will use these beautiful little books for Christmas gifts and prizes.

Adventure in Prayer.—Mabel Thurstone.

This book is translated by Miss Hikaru of the Y.W.C.A. and is specially written for school girls. It is a devotional book aiming to help high school girls to understand the meaning and power of prayer and through it to grow in spiritual life and power. This book will be excellent for those who want something helpful for Bible classes at Christmas. It has been used with great success very widely in America and will be greatly appreciated here. pp. 232. Price 50 sen.

Christmas Card—The Birth of Christ.

This will be of the same size and style as last year's popular card of which over two thousand were sold. It is a large folding card, 6 inches by 7, with a charming and unusual picture of the mother and the Child in the manger. Inside are greetings in both English and Japanese so that friends at home would appreciate the message as well as friends in Japan. The price will be five sen with envelope, four yen per hundred.

MAGAZINES.

Ai no Hikari.—The Christmas number will especially explain what Christmas is and why we celebrate and will make suggestions as to how Christmas may be kept in the home. It will also contain as last year a beautiful card so that this Xmas number will be very suitable to give to both Christian and un-Christian friends and to distribute in large quantities. Last year's Xmas number was so widely used that it had to be reprinted three times.

Shokoshi.—Mrs. Muraoka, the popular editor of our children's paper is planning to make this year's Xmas number better than ever and the magazine will have an attractive coloured cover which makes it the delight of every child at Christmas.

Kami no Kuni Shinbun. The Xmas issue will have as usual a coloured supplement and should have a wide distribution in the churches and amongst enquirers.

This paper with its large circulation of 25,000 each week is helping to bind all the churches together as well as taking the message to scattered enquirers all over the country. It is also carrying the good news in Christ Jesus to thousands of Japanese in Manchukuo, Korea, America and so many other places that it is becoming an international as well as an inter-denominational link.

TEMPERANCE AND PURITY NOTES

E. C. HENNIGAR

Progress is Abolition.

The campaign for the abolition of licensed prostitute quarters is being carried, this autumn, into Mie, Chiba, Matsue and Kagoshima. Practically all Japan is now organized for a forward movement against this form of legalized vice. A movement which has the support of leading Shinto priests, has been started in Ise to rid that town of its prostitute quarters, on the ground that it is not fitting that this sacred town should be defiled with this evil traffic.

Karafuto has come under the law which permits licensed women freely to go outside the segregated quarters. This will affect 150 women in the towns of Toyohara and Maoka. The police throughout the empire are watching the results of this law which went into effect only in June last. They are determined that the larger freedom given the women shall not be abused by themselves or exploited by others.

Akita Prefecture.

This prefecture is at last freed from licensed quarters. On June 30th the last licensed brothel was closed. Akita takes its place alongside Gumma and Saitama as the third prefecture completely to abolish the system. Five years ago Akita Prefectural Assembly passed a bill calling for abolition. Since that date the work has gone steadily on, each year seeing a reduction both in the number of houses and the number of inmates. The success of this work is due, more than to any other, to a Christian woman, Mrs. Hayakawa, who has been indefatigable and who has even used her own home as a rescue home for these unfortunate women. All honour to her!

Notes.

In the famous Tobita Licensed Quarters of Osaka, with 230 houses, many of the keepers have been unable for two or three years to pay their rents. It is said that the total unpaid rent to date amounts to ¥400,000.00.

At the meeting of Principals of Girls' Schools in Nara Prefecture recently held the question of control of thought came up. One of the principals, endorsed by many others present, suggested that one thing needful for controlling thought among girl students was the abolition of such places as licensed quarters. So among educators the fact is coming to be recognized that commercialized vice degrades womanhood.

A Temperance Mining Town.

One of the most outstanding examples of the success of Temperance work in Japan is to be found in the coal mining town of Mitsui-Tagawa in Kyushu. Just after the great earthquake six young Christian miners started a Temperance movement in that town. They got little encouragement at first, but now in the eleventh year of the work the number of members in the Temperance society of the town has reached 3,844, of whom 1,309 are women and 300 children. From the first their idea has been to bank some of the money saved and today the amount of savings deposited with the Society has reached the sum of ¥123,000.00. The good results of Temperance are shown by the following facts:—The work of the miners has improved 20%, wages have increased 26%, accidents have decreased 40%, sickness has decreased 35%, loss of time from other causes has decreased 42%. Recently the 333 babies in the town were examined, babies under 1 year, 45 were pronounced 'healthy,' and divided into three classes. Of the 3 in first class both parents are members of the Temperance Society. Of the 16 in second class, both parents of 8 are members, and the fathers of the remaining 8 are drinking men, of the 26 in third class the figures were 14 and 12 respectively. It is to be noted that no child of a drinking mother was included in the above 45.

The Mitsui Company, owners of the mine, have been so much pleased with the results that they have erected a large number of relatively 'model' houses for the members of the Temperance Society. These are divided into five 'model' villages and governed by a 'Kinshu Shataku Kumiai.' This Kumiai is governed by very strict rules, one of which is that no drop of liquor may be brought into any house in the Kumiai.

Earthquake Memorial Day, Sept. 1st.

Each year the NTL commemorates the Great Earthquake of 1923 by promoting a nation-wide 'Day of Abstinence' (Sake Nashi Day). This year the League centred its observation around the drive for the establishment of Temperance villages. There are now in Japan 17 villages which are entirely dry and in addition some 116 others in which some measure of restriction prevails. The dry villages are distributed widely, 3 in Ishikawa prefecture (where the movement started eight years ago), two each in Nagano and Yamagata, and one each in Hokkaido, Aomori, Ibaraki, Kanagawa, Toyama, Gifu, Okayama, Ehime, Kagawa and Saga Prefectures. The mayors of the 17 dry villages were invited to come to Tokyo for conferences on Sept. 1st. Ten of them came for three days. They assembled in front of the Palace and paid their respects to H.I.M. the Emperor, who is known as an abstainer from all alcoholic liquors.

There were numerous conferences, to one of which the mayors of all towns and villages in the vicinity of Tokyo were invited. They called on several members of the Cabinet. The Premier, received them in person and promised to write a motto for each dry village as he did last year for Kawaïdani village. Baron Yamamoto, the Home Minister, spent two hours with them, both telling his own reasons for giving up both alcohol and tobacco and in hearing from each the particulars of their village economy. On the evening of the 2nd a public meeting to encourage temperance in the villages was held in the YMA Hall in the Outer Gardens, Meiji Shrine, The auditorium, which holds 3000, was thronged and late comers turned away. Messages of congratulation were read from four cabinet ministers and the governor and mayor of Tokyo. Addresses were given by Dr. Kagawa, General Yamamuro Gunpei, Dr. Abe Iso, Messrs Nagao Hampei and Takashima Beiho.

Throughout the Empire the day was observed and an active educational programme put on, in many cases with the active cooperation of the prefectural authorities, who have come to see that villages can be restored by Temperance.

Manchukuo.

As a protest against the policy of the Manchukuo government to foster the sale of alcohol and the establishment of bars, cafes, geisha houses, dance halls and the like, the NTL in cooperation with the NGHR (Students' Temperance League) sent two representatives on a mission to that country. The mission consists of General Secretary K. Koshio of the NTL and Mr. M. Nakajima (a Keio student). They went on the 4th of Sept. and will return about the 31st. They carry a message to the Premier and a letter signed by some thousands of students and young men. We trust their protest will be effective.

REPORT AS REPRESENTATIVE OF THE FEDERATION OF CHRISTIAN MISSIONS ON THE BOARD OF THE NATIONAL SUNDAY SCHOOL ASSOCIATION, JULY, 1933

J. HOWARD COVELL

It has been a pleasure to be associated with the National Sunday School Association during this year as your representative. The fellowship of its official board is fine. At the first meeting I found not only that I

was made a member of the Executive Committee but also that we were to be given a Chinese feast that evening at one of Tokyo's finest eating places.

The Association's General Secretary, Mr. Saburo Yasumura, just completing three years' service, is an outstanding Christian leader, energetic in the extreme, balanced in judgment, a man of spiritual power. With his officers and staff he is providing leadership of exceptional value to the cause of religious education in the churches of Japan. Devotion to duty and hopeful activity characterize the meetings of the officers.

In its new building, which houses the National Christian Council the Kingdom of God Movement staff, and the National Committee of the Young Women's Christian Association, the Association has set up offices worthy of the place the work has in the Christian movement. Its financial condition is apparently sound if not entirely comfortable. They are still trying to find suitable tenants for certain space in the building, known as "The Christian Unity Hall."

In reporting the work of the association's 25th year, the Secretary said, "Our biggest effort during this last year has been to try to keep our children from the deadly influence of hate for others, racially, nationally, individually, and socially." Japan's Sunday Schools have during the last two years sent liberal gifts to suffering children in Manchuria and to the Sunday Schools of Korea. Surely we should be grateful for every effort made to counteract narrow nationalism and to grasp such an opportunity as this organization has among the boys and girls in wide-spread groups for the creation of world-mindedness.

The motto of the national convention in April, held every two years, which I was unable to attend because of a trip to China, was "Youth for Christ," and this has become the basis of a campaign which is now the feature of the association's work. It is at heart evangelistic. It aims particularly at the teen-age, and we hope will be able to cooperate with other agencies such as the Christian middle schools. Let us bear in mind this campaign as we plan our work during the coming months.

Mr. Yasumura points out that a special effort is being made also to systematize the work more fully on the organizational side and to enlist fuller cooperation among denominational groups. Denominational Sunday School work is flourishing, and the Association keeps busy trying to correlate the increasing activity. This is especially important in planning the monthly magazine, called "The Sunday School," which aims at a high educational standard, in other publication work, and in the training of leaders and teachers. He states further that meetings have recently been held with various denominational groups for the purpose of decreasing competition and avoiding overlapping. It seems that the association has also kept in touch with the movement in rural Gospel schools fostered by the Kingdom of God Movement. There has been a central committee in

charge, composed of members of the National Christian Council, the Kingdom of God Movement, and this Association. This method of work in rural centers, born as a way of evangelizing the farmers' villages, is now used even in communities and industrial districts in cities.

A consistent effort is planned for doubling the numbers in the Empire's Sunday Schools.....Summer schools to train leaders were held in eight centers last year from Hokkaido to Kyushu, enlisting 437 students. This year this program will be further extended, it is planned.....Daily Vacation Bible Schools to the number of 135 are reported, reaching almost seven thousand children through more than three hundred schools..... The Association tries to reward students of special diligence and teachers who have given faithful service for five years by recognition from the headquarters at Christmas time. This year some 13,815 students or about 20% were recognized, and over 500 teachers, or about 30%. An increase in diligence in general is a most encouraging sign. Is not this an hour for us as missionaries to redouble our efforts with children in Sunday Schools?

Last October the association began the publication of lecture outlines, called "Kirisutokyo Shukyo Koza" or "Lectures in the Christian Religion," prepared by well qualified leaders, including one missionary, Miss Gertrude Kuecklish, of the Evangelical Mission. Twenty well organized units are being provided in monthly installments. The response is said to be about half of what was expected, so that we may have opportunity here to encourage a higher standard and better departmental work by utilizing this fine series. Classes for teachers where there are none now would be a great contribution to the association's program.

Last but not least in interest are certain projects which indicate an awareness of the need for fresh approach. Mr. Ishikawa of the headquarters staff makes and demonstrates sets of puppets be used on the fingers in telling Bible stories. This enables the teacher to vitalize the stories which form so large a part of the traditional methods in Japanese schools. One of the newest services provided by the association is sets of pictures for use in *kami shibai* or paper-dramas, which are so popular now as the modern counterpart of the peep show of forty years ago. So now along with blood thirsty and hair-raising tales the Sunday School children may also hear and see Daniel in 25 installments or Ruth in 37 or the Good Samaritan in vivid illustrations backed up by the narrative for which so many Japanese seem to have an inborn gift. The pictures for sale now are outline, so that the children may color them as handwork before they are shown. This may be used of God for extending the message of salvation among many children who could hardly be reached by ordinary methods. The emphasis on handwork is seen also in certain proposed projects, some of which arose in the fertile mind of Prof. Yamamoto, the

well-known engineering authority at Waseda, who gives so freely of his talent as Chairman of the association. He and Mr. Yasumura are thinking of stressing manual training in the form of such projects as assembling bicycles, etc. This is right in line with the present emphasis of the Department of Education in the middle school program.

In fact the authorities seem to be encouraging religious education these days. Let us do our best to support this association in such a time so that its 25 years of worthy service may be more than ever fruitful. If we are to build the Kingdom, we must lead the children—this is a most imperative necessity. The association is ready to cooperate with us at every turn. It should be used and encouraged.

“Ayers Refuses to Handle Liquor Advertising”

A temperance lecture of extraordinary force, for all the mildness of its language, was delivered by Mr. W. W. Fry, president of the nationally known advertising agency, N. W. Ayer & Son, in a simple statement of his firm's policy. This agency has canceled a contract of ten years' standing for handling the advertising of Canada Dry Ginger Ale, Inc., because the latter company has announced that it will sell whiskey and beer after repeal. Mr. Fry says that the return of liquor will divert purchasing power from essential commodities; that its contribution to federal and local treasuries will be made at the expense of the class that can least afford it; and that “the liquor business has not changed and will be run by the same old crowd in the same old way.” To handle the advertising of a liquor-selling firm would put the agency “in the position of making alcohol attractive to the youth of this country,” which would be “for us an impossible situation.” Furthermore, Ayers does not care to force upon their other clients the slightest connection with the liquor business, any more than they are willing to have it forced upon themselves. “We regret the condition which necessitated this step,” says Mr. Fry, “but on a strictly business basis we are certain we are right. The moral question of repeal can be left out entirely, but from a purely business standpoint we still cannot see a very happy result in the return of liquor.” And his firm is willing to stand by that judgment even at the cost of losing a very large contract and breaking off a business connection of long standing. No heroics, no pose, just a plain statement by a business man who has convictions and the courage to act upon them. The daily press, so far as noticed, has found no space to record this incident. It is reported in the *Editor and Publisher*, and in *Time*.”

From “The Christian Century”
of September 13, 1933.

Mr. Fry is Chairman of the International
Committee of Y.M.C.A.'s.

(Contributed by G. S. Phelps.)

BOOK REVIEWS

GORO TAKAGI—MUSICIAN. *William Merrell Vories.* ¥2.00. pp. 42
and v. Omi Mission Book Department, Omi-Hachiman, Japan. 1933.

A frail Tokyo lad, who had inherited some of the best in *samurai* or "Puritan" and merchant lines of forebears, going to the cinema not to watch the shadows but the violinist; leaving school and following persistently through many difficulties his "divine urge" to become a great musician; climbing a hard road to fame in one of Japan's best symphony orchestras; then playing in a ship's orchestra for the Japan Mail Line; meeting a missionary on board ship; seeing his music not only as a means but also as an end; entering the Omi mission as secretary to Dr. Vories; and ending a life work at the age of 26 as an extraordinary example of Christian personality; these are in outline pictures in this book.

In many respects it is no ordinary biography; it is rather the warm *tribute* of a very close friend. The publishers call it "first hand evidence in the career of an Oriental Christian." As he lives in these pages Goro Takagi proves that we of the West have no monopoly on Christian virtue.

Rarely do a foreigner and a Japanese come closer together than did these two men, and probably the story of such a companionship has never been more beautifully told. It would be unexcelled as a supplement to *Rethinking Missions* to illuminate the personal element without which a mission may seem so cut and dried.

One feels in reading that the character of this man must have been idealized, but Dr. Vories says, "Have I painted a portrait of Goro from so biased a memory that it is exaggerated into an idealization by my own imagination? Every painter paints what *he* sees in his subject. The result is not a camera-made photograph; yet as a revealer of the subject's personality it is often more true to life . . . as I reread the statements I cannot feel that they are overdrawn, or believe that Goro Takagi was a lesser character than I have pictured him from deep conviction . . . If we admit the thesis that our earthly life is a schooling in preparation for a higher career beyond this sphere, then we may say without equivocation that in his twenty-six years Goro had achieved the perfecting preparation which generally requires three score years and ten; and was really ready for advancement to the better World . . ."

Both musician and missionary will be inspired to better work by this

tribute. A unity of soul seemed to possess pianist and violinist in their work and play together. The young violinist's high ideals of the nature and function of music are striking. He is described as like Mendelssohn. But probably it will interest no one more than the practical theologian. The factors which made so lofty a character possible in the circumstances which surrounded Takagi *San* are worthy of careful study of those who would bring salvation to the Orient. Goro's music became his means of expressing hope and faith and love. "The discovery that the Christian conception of God as not only Creator but also Controller of the processes of the Universe and the destinies of its individual units coincided with his long experience and conviction of the Divine Urge and of music as a thing of meaning as well as sound, made his becoming an avowed Christian less a wrenching about-face of "conversion" than a climax to the development of his consciousness of God. His was a life in which the infant "intimations of immortality" were never lost.

Goro possessed the ability to draw and use his hands cleverly which so many Japanese have. The drawings which are interspersed with pictures of his life are among the most interesting side-lights on the youth of Japan which the long experience (more than 25 years) of the author enables him to give.

There are really two men pictured in this book. The personality of the architect-missionary, who is founder and head of the Omi Mission, is reflected time and again. Dr. Vories has been honored as Chairman of the Federation of Christian Missions in Japan, and has built up an organization for Christian work which is prominent in many fields. The secret of much of his success in this independent venture is probably his ability to attract and challenge young men to a real job.

For example: "The poet dreams a world unknown by his contemporaries; the artist tries to portray a world which he alone sees; the musician feels and hears such harmonies as none have experienced before; the prophet proclaims an ideal society which his neighbors believe impossible; the pioneer sets out to create a new environment after the vision of his heart." "Art suffers from destitution, but even more from surplus wealth." "... it is the amateurs who have accomplished the outstanding achievements of history." "They (great musicians) produce great music because they are great characters." "There is an education of the schools which snaps like a broken cable at graduation and lets the pupil sink forever into stagnation or worse." "Instead of destroying a belief in immortality the death of such a youth as Goro makes necessary such a belief." And perhaps the best gem of all is the poem at the very beginning of the book—

"Four languages were ours:—your mother-tongue
 Most often used, by me but ill acquired,
 From which a limping version could be wrung
 Of verities to which my speech aspired;

My mother-tongue, for you a tedious means,
 Yet on your lips becoming rich in new
 And picturesque significance and scenes
 Poetic from the inmost heart of you;

And music, most of all the arts divine,
 A language knowing neither clime nor blood
 Nor dialect nor any name or sign—
 A medium of world-wide brotherhood;

But far above all tongues or vocal arts,
 The silent speech of understanding hearts."

J. HOWARD COVELL

COMMUNISM AND THE ALTERNATIVE by Arthur J. Penty. Pp. 128. Price 2/6. Cloth covers. Published by S. C. M. Press.

THE TRUTH AND ERROR OF COMMUNISM by H. G. Wood, M.A. Pp. 150. Cloth covers. Price 4/-, paper covers 2/6. Published by S. C. M. Press.

In a brief preface to both these books the publishers say:—"Communism is presenting a grave challenge not only to our social order but also to our religious faith. Whatever their final verdict may be, Christians ought to be facing that challenge much more seriously than they are at present doing. The Press is therefore issuing a number of volumes, written from different points of view, to help Christian people to assess both the truth and the error of the Communist doctrine and way of life." These two volumes are the first of the series.

The two books are of a very different character and quality. Mr. Penty makes a head-on attack on Communism and all its works. He hits hard and makes no attempt to conceal his own opinions. Some of his quotations are particularly telling. In the end, however, his political views get the better of him and we find him actually supporting tariff walls and national self-containment, the very thing which the present World Economic Conference is designed to modify. He makes a strong plea for the restoration of some form of the Guild System, but does not seem to appreciate the difficulty of setting the clock back in the light of present

industrial developments. But the vigour of his plea is certainly challenging; it shews the seriousness of the situation.

Mr. Wood's book is a much more solid volume. It too is a frontal attack, but not with high explosive. He prefers the more effective method of the mine. He takes the arguments of the Communist one by one and shews their fallacy, their neglect of any factors which do not fit in with their theories, the barrenness of their plans when worked out. It is one of the most devastating and brilliant pieces of criticism we have ever read.

In his discussion of the position of the rentier, Mr. Wood is not quite so happy. Tawney's *The Acquisitive Society* should be read in conjunction with it.

The last chapter, "Towards a Christian Social Policy," may not satisfy your man who thinks in terms of programmes and who has an idea of "Christian Socialism in our time"; but it is very good nevertheless. It discusses the real principles from which all action springs.

Both books make clear that there is a fundamental issue. The Christian must not allow himself to be blinded by the altruistic elements that Marxism has borrowed from the Christianity it seeks to destroy. There is no compromise between a spiritual and a mechanistic interpretation of life, between a creed which recognises the sacredness of personality and one which thinks only in terms of the "collective man."

W. M. MURRAY WALTON

THINGS NEW AND OLD by W. R. Inge, D.D., Dean of St. Paul's, viii 105 pages. Longmans, Green & Co., 1933, cloth 3/6, paper 2/6 net.

WHAT IT MEANS TO BE A CHRISTIAN by A. C. Headlam, D.D., Bishop of Gloucester, viii 288 pages. Faber & Faber Ltd., 1933, 6 - net.

These two books have several points in common; they are both written by men who have reached seventy; they both summarise a life-time of teaching on the part of their authors; they both originate in lectures designed to show the significance of the Christian faith in our modern world.

Dean Inge's book consists of addresses given to Cambridge undergraduates during the University mission held early this year. His method is inductive; he describes with incisive candor the present state of Western—and especially English—civilisation, but refuses to be gloomy. Do not suppose for a moment that the main pillars of one civilisation, especially on the spiritual side, are unsound. After some interesting remarks on the relation of Buddhist to Christian teaching he proceeds to review briefly the main constituents of that splendid tradition of which we are heirs—Greek

philosophy, especially Plato, the teaching of the Hebrew prophets, the crowning revelation in Jesus Christ, and the great spiritual succession of saintly lives that is the history of Christianity. Any attempt to make an abrupt break with that past—such as has taken place in Russia—the Dean regards as disastrous. You might as well try to build a tree. Similarly, any attempt to find a substitute for that Christian spiritual tradition, such as scientific humanism, is bound to be defective, because it leaves no room for communion with a God outside ourselves.

Intellectual statements of the Christian faith must vary, organisations must need adapting, but the Religion of the Spirit remains constant and living. Dean Inge's book is an impressive and inspiring call to the younger generation to share personally in that living experience of God in Christ and to rebuild civilisation on these spiritual foundations that alone can endure.

Bishop Headlam's book originated in a Charge delivered to the clergy and church-wardens of his diocese. He writes, however, not only for those who are convinced Christians, but also for those who are perplexed by modern currents of thought. If Dean Inge's approach to Christianity is primarily mystical, Bishop Headlam's is primarily intellectual. His book is divided into three parts—the Christian Faith, the Christian Life and the the Christian Church. The first occupies four chapters and covers the Christian doctrines of God, the Incarnation, the Atonement, the Holy Spirit and the Holy Trinity. Here is Anglican theology at its best—orthodox and yet never fundamentalist, abreast of modern ideas and yet never carried away by the latest intellectual whim. The second section occupies only one chapter and is disproportionately short. It is interesting to note that Dr. Headlam agrees with Dean Inge in regarding the Christian Social Movement with suspicion. Those of us who differ from them will do well, however, to note their warning. The very core of Christ's teaching was that all reformation must come from within. From within, out of the heart of man, comes all that can exalt and all that can defile him. Make the tree good and the fruit will be good. From within outwards, from the individual to society—that is the secret and method of Christianity, when it is faithfully preached. (*Things New and Old* p. 12)

The third section naturally concerns the teaching of the Anglican Church in particular. But while Bishop Headlam's teaching about the Church and the sacraments is quite definite, it is written with that conciliatoriness of outlook that befits one who took a leading part in the Lausanne Conference.

This book will enhance Dr. Headlam's already great reputation as one of the most lucid thinkers and clearest writers in the Church of England.

C. KENNETH SANBURY

NATIONALISM, Man's other religion, by Edward Shillito. Pp. 142. Cloth 4/-, paper 2/6. Published by S. C. M. Press.

"The Church must assert the unchanging claim, that it is not of the East or the West, not of this nation or that, but that it is a society in which there can be no favoured nation. From its membership no children of men can be shut out on the ground of race or colour or nationality... A Church without the note of catholicity stands condemned. A Church which is only national is no church at all," (p. 124).

A statement such as the above is perhaps not over-popular in a world which has run mad on nationalism. All too often the view is implied if not put forward that "the nation is for every man a sacred society, which has the right to claim his unbounded loyalty; and that only in the nation can the individual life be fulfilled," (p. 10). At present its form is economic or racial; but it can be also cultural or social. Yet the folly of such an attitude is all the more patent in a world which is daily discovering that commerce, science and art are essentially international in character and that every part of the world is desperately in need of that which the rest can give. Indeed, as another writer has pointed out "because the nations and their representatives have not yet learnt the elements of international behaviour, we stand on the brink of irretrievable disaster." The failure of the World Economic Conference and the Disarmament Conference are far more serious than folk seem to realize.

There is no doubt that the present nationalistic wave is due in large measure to the menace of the shapeless "un-nationalism" (to use a word coined by Mr. Shillito) of the Communist Movement. But, as the author points out, internationalism, not unnationalism, is the antithesis of nationalism. As the representative of the spirit of the true internationalism, the Church is in a unique position provided it does not become the "chaplain of the State." The struggle now going on in Germany between Hitler and the Reformed Church is of a greater significance than many seem to realize. "Whether the nation is to be regarded as a society above which there is no other power, and whether it has the right to claim absolute obedience, cannot be a matter of indifference to Christian people," (p. 11). For "War is unavoidable in a world organized into states which do not acknowledge anything above the ends of State," (p. 15).

Though the style of the book is a little heavy and the author uses a lot of words to get his ideas home, yet the book is of great value at the present time and improves with each chapter. An interesting feature is the personal sketches at the end of each chapter—illustrations in actual life of the principles enunciated.

On p. 33 Shintoism should be written Shinto. Shinto is the name of the religion itself, not of one of its deities or prophets.

W. H. M. W.

THE TORCH LIBRARY, Published by S.C.M. Press. 3/6 per volume, Pocket edition, cloth bound.

The Student Christian Movement are taking the wise step of bringing out some of their more expensive books, which by sheer merit have proved best sellers, in a cheap pocket edition. Among those chosen to form the beginning of the series, which is to be known as the Torch Library, are Barry's *Christianity and Psychology*, Woods' *Everyday Religion*, Martin's *Christian Social Reformers of the 19th Century*, Cairns' *The Faith that Rebels*, Fosdick's *The Modern Use of the Bible* and Oldham's *Christianity and the Race Problem*.

The books are attractively got up, printed in good clear type, and are excellent value for 3/6. Many will welcome them, who have wanted the books in their more expensive form but have been unable to afford them. Unless we are mistaken the volumes will prove very attractive presents in the forthcoming Christmas Season.

W. H. M. W.

THE SONG THE SHEPHERDS HEARD; THE STAR OF THE KING; WHEN JESUS WAS A BOY; THE SHEPHERD AND HIS SHEEP; THE LOST COIN; THE FARMER AND HIS FIELD. (Bible Books for small people). Published by S.C.M. Press, Price 1/6 each. 60 pages. 28 full-page illustrations in colours.

I gave a young friend of seven the fourth volume in the above series, and asked him to review it. I felt he could do it better than I could. His estimate of the volume in his own words and spelling was:—

- "1. I like it bekas it is about Jesus.
2. Bekas it is about a lamb who ran away.
3. Bekas he was found.
4. Bekas he was happy."

A further conversation revealed the fact that he also liked it because it was about animals, more than trees and flowers, because they move about. They are more funny and lively. He liked the Shepherd because He did not want his sheep to be in danger, and because He did not mind if He were killed Himself, if only He could save the lamb.

What further evidence is necessary? The series will certainly help solve the problem of a Christmas present for our smallest folk. Some of the volumes might well be translated into Japanese, and I do not think that the S.C.M. would stand in the way of the use of their pictures.

W. H. M. W.

INHERITANCE—by Phyllis Bentley. Published by the Macmillan Company, New York. \$2.50.

This novel is a remarkably vivid portrayal of the industrial revolution in England as it affected men's lives and not as it appears in text-books. As its title indicates, it is also concerned with successive generations of a Yorkshire family, the strong-willed, passionate Oldroyds, whose interest in the cloth they manufacture at first goes beyond gain to a love for the fabric itself. In Book I, aptly entitled "Machines and Men" we find the senior William Oldroyd determined to introduce into his mill the innovation of cloth-cropping machines in spite of the violent opposition of the hand-workers, who see in it the loss of their livelihood. How by a ruse he succeeded in installing the machines but was afterward murdered by workmen frenzied by starvation makes intensely dramatic reading. Among those hunted down, tried and hanged for the crime was an innocent weaver drawn into the company of the murderers by sympathy for their wrongs, who, though he deplored their violent methods, gave his life unprotestingly from some vague, inarticulate desire to help them.

When the son of the murdered man finds that the brother of his sweetheart was one of his father's murderers, he casts her off in violent revulsion and marries the buxom daughter of a neighboring landowner. When she dies, however, he marries his deserted sweetheart, who brings with her their son, a bitter, haughty lad crippled as a child worker in a mill. Although he tries to win his son's affection, Will constantly antagonizes him until he rebels and takes up the cause of the mill-workers. In the absence of this son, the mill is attacked by Chartist rioters, and the old father dies from shock. An open break between the bastard and Will Oldroyd's legitimate son now splits the family. One branch gradually works out its ruin through extravagant living, insane speculation, and class pride, while the other develops men of fine caliber, "in fair compassions skilled," whose efforts in behalf of the mill-workers make them famous. The divided branches meet again in the stormy marriage of a descendant of each family, from which there issues, however, the clear-eyed, well-balanced David, heir of the best in both parents. Through his decision to rebuild the ruined family fortunes on a foundation of brotherly love and justice the two themes of the book—the industrial and the genealogical—are artistically fused. As David himself mused in coming to his decision, "All human conflicts happened because people didn't understand each other; they didn't explain things to each other; they didn't interpret. Of course in the old days—when people didn't understand complexes and inhibitions and sex and all that sort of thing, there might be some excuse for them; but really nowadays, when all these things were mapped out and understood, there was no excuse at all for quarrels;

all that old conflict nonsense must be thrown aside, they must arrange things in a new way altogether, there must be a new synthesis. The men skilled in compassion and life-development must be called in, and their advice taken; or perhaps, to put it in a better way, each person must listen to the advice of the compassionate side of his own heart...Decency and integrity, courage and compassion are always worth while; they are not lost, but pass on down the generations; we are indeed the heirs of all the ages."

ESTHER HIBBARD

PERSONAL COLUMN

Compiled by Margaret Archibald

NEW ARRIVALS

- BEAL. Mr. Edwin Beal (A.B.F.) Ohio Wesleyan University 1933, arrived in August, and is now living with Dr. and Mrs. H. B. Benninghoff at 551, 1-Chome, Totsuka Machi, Yodobashi Ku, Tokyo. Mr. Beal will assist Dr. Benninghoff in the work of Waseda Christian Center.
- DEMAREE. Miss Alice Demaree (M.E.S.) daughter of Rev. and Mrs. T. W. B. Demaree of Hiroshima, arrived in Japan in September to teach for one year in Hiroshima Girls' School. She will take the work of Miss Rachel Gaines who is now on furlough.
- GOSDEN. Mr. E. R. Gosden (J.E.B.) arrived from England on September 23, and will attend the Language School, Tokyo.
- GRAHAM. Miss Jean Graham (U.C.C.) arrived in Japan September 6, and will live at 2 Torii Zaka, Azabu, Tokyo.
- HOLMES. Miss Ruth Holmes (U.C.C.) a recent graduate of Toronto University, will teach this year at the Eiwa Jo Gakko, Shizuoka. Miss Holmes is a daughter of Dr. and Mrs. C. P. Holmes of Fukui.
- HUCKABEE. Rev. and Mrs. Wayman Huckabee (M.E.S.) and son, Carlyle, arrived in Japan in August and have entered the Language School in Tokyo. Mr. Huckabee is a graduate of Duke University and before coming to Japan was a Secretary of the Student Volunteer Movement.
- JOHNS. Miss M. I. Johns (C.M.S.) arrived from England on September 6 by the S. S. "Empress of Russia" and will help in the work of the Poole Girls' High School, Osaka.
- LEITH. Miss Isobel Leith (U.C.C.) arrived in Japan September 6. Her address will be 2 Torii Zaka, Azabu, Tokyo.
- OSMOND. Miss Olive E. Osmond arrived from England on September 6, by the S. S. "Empress of Russia" and was married to the Rev. H. G. Piercy (C.M.S.) on September 8.
- SMITH. Miss Sara A. G. Smith (A.F.P.) arrived in Japan on September 11, to teach in the Friends' Girls School, Address: 30 Koun Cho, Mita, Shiba, Tokyo.
- SHRIVER. Miss Vivian G. Shriver (P.E.) who has been Chief Dietitian at Queens Hospital, Honolulu, since 1930, arrived in Japan on September 6, to join the staff of St. Luke's Hospital, Tokyo.

THOMAS. Rev. Winburn T. Thomas (P.N.) arrived in Japan on September 22, per S. S. "Heian Maru" for evangelistic work. He will reside with Rev. and Mrs. B. M. Luben, at 5 Meiji Gakuin, Tokyo.

THOMPSON. Dr. and Mrs. W. C. Thompson (P.E.) are expected in October, when Dr. Thompson, who received his medical education at Johns Hopkins University, will join the staff of St. Luke's Hospital, Tokyo.

WAIT. Mr. R. T. Wait (J.E.B.) arrived from England on September 23, and will attend the Language School in Tokyo.

WESTFALL. Mr. Lyman D. Westfall (A.B.C.F.M.) the new Amherst representative at the Doshisha, Kyoto, arrived in Japan on September 11. Mr. Westfall will live in the new Amherst Building on the Doshisha campus.

ARRIVALS

BAUERNFEIND. Miss Susan Bauernfeind, (E.M.) returned from furlough on August 25, and is again living at 84 Sasugaya Cho, Koishikawa, Tokyo.

BOYLE. Miss Helen Boyle (P.E.) returned to Japan on the S.S. "President Coolidge" in September to resume her duties at the Aoba Girls School, Sendai.

BUCHANAN. Rev. and Mrs. Percy W. Buchanan (P.S.) and two children returned from furlough on September 6 on the S.S. "Empress of Russia" and are again residing at 11 Fujinari Cho, Naka Ku, Nagoya.

CHENEY. Miss Alice Cheney (M.E.C.) of Iai Girls' School, Hakodate, returned on September 6 from a short trip to America.

FESPERMAN. Rev. and Mrs. F. L. Feserman (R.C.U.S.) and two children returned from furlough on the S.S. "President Coolidge," arriving on September 25. Mr. Feserman will resume his evangelistic work at Miyagi Prefecture, taking up his residence at 112 Kita Nibancho, Sendai.

FIELD. Miss Ruth Field (M.E.S.) of Lambuth Jo Gakuin, Osaka, who has been on furlough during the past year, has returned to her work this Autumn.

FOERSTEL. Miss M. Foerstel (M.S.C.C.) returned on September 6 from furlough spent in Canada. Miss Foerstel will be located with Miss Hawkins in Okaya, where she will do special work for the silk spinners.

GARDNER. Miss Emma Eve Gardner (P.S.) returned from furlough on September 11, and is located in Takamatsu, Shikoku, where she will do evangelistic work.

- GREENBANK. Miss Katherine Greenbank (U.C.C.) returned from furlough in Canada, September 6, and has resumed her work at Eiwa Jo Gakko, Kofu.
- HAIG. Miss Mary T. Haig (U.C.C.) returned from furlough on September 6, and will again be at the Aiseikwan, 47 Nichome, Kameido, Joto Ku, Tokyo.
- HAMILTON. Miss F. Hamilton, (M.S.C.C.) returned from furlough in Canada on September 6 and has resumed her work in Matsumoto.
- HARRISON. Rev. E. R. Harrison (P.E.) of Akita, returned to Japan on September 8, on the M. S. "Heian Maru," after spending his vacation with his family who are now in Vancouver.
- HASSELL. Rev. and Mrs. A. P. Hassell (P.S.) and four children returned from furlough on September 11, and have again taken up their work in Tokushima.
- HELM. Mr. and Mrs. Nathan T. Helm (P.N.) and two children arrived in Japan on August 3, per the M.S. "Heian Maru," and are living at present in the Y.M.C.A. Apartments, Omori, Tokyo. Mr. Helm takes up his old position on the staff of Meiji Gakuin.
- HERTZLER. Miss Verna Hertzler (E.M.) returned on August 25, and has been stationed in Osaka. Address: 14, 2 chome, Yojo Dori, Minato Ku, Osaka.
- HESTER. Miss Margaret Hester (P.E.) of Nara returned from furlough on August 27.
- HODGES. Miss Olive I. Hodges (M.P.) returned on the "Hiye Maru," September 8, after an absence of over two years. She will resume her work as principal of Eiwa Jo Gakko, Yokohama.
- KEAGEY. Miss Margaret D. Keagey (U.C.C.) is expected to return to Japan, after some years' absence, on November 2. Her address will be Matsushiro Cho, Hamamatsu.
- KERN. Bishop Paul B. Kern (M.E.S.) arrived in Japan the latter part of September. Bishop Kern has charge of the Oriental fields of the Southern Methodist Church.
- KILLAM. Miss Ada Killam (U.C.C.) returned on September 6 from furlough in Canada. Her address is 12 Agata Machi, Nagano City.
- MORAN. Rev. and Mrs. S. F. Moran (A.B.C.F.M.) and three children, returned from furlough in America on September 11. Mr. and Mrs. Moran will resume their work in the Yodogawa Zenrinkan, and will live in their former home in Shukugawa.
- NOSS. Dr. C. Noss (R.C.U.S.) will return to Japan on the M.S. "Asama Maru" arriving in Yokohama on October 18. He is returning alone, the return of his family being delayed by the illness of his son, Willard. He will resume his evangelistic work in Fukushima Prefecture, residing at 28 Torii-machi, Aizu-Wakamatsu.

- OLTMANS. Dr. A. Oltmans (R.C.A.) returned from a short furlough on September 25. He will reside as formerly at No. 2 Meiji Gakuin, and engage in work for lepers.
- OXFORD. Mr. and Mrs. J. S. Oxford (M.E.S.) and their young son, Wayne, returned to Japan in August and are again at Palmore Gakuin, Kobe, where Mr. Oxford is Principal.
- REEVE. Rev. and Mrs. Warren S. Reeve (P.N.) are expected in Japan in December, after visiting Mrs. Reeve's (Miss G. Joan Price (C.M.S.) relatives in England, and touring the Holy Land.
- RYAN. Miss Esther L. Ryan (U.C.C.) is expected to return from furlough by the beginning of November and will be located at 96 Hoekami Cho, Fukui.
- SHORE. Miss G. Shore (M.S.C.C.) returned from furlough in Canada on September 6, and has resumed her work in Gifu.
- STARKEY. Miss Bertha F. Starkey (M.E.C.) has returned from furlough via the Ports to resume work in Seoul.
- TOWSON. Miss Manie Towson (M.E.S.) will return from furlough this fall and will be located in Nakatsu, Kyushu, for evangelistic work. She will be accompanied by her father, Rev. W. E. Towson (M.E.S.—Retired) who was for many years a missionary in Japan. He will make his home with his daughter.
- TREMAIN. Rev. and Mrs. Martel Tremain (P.N.) and young daughter arrived on the S.S. "President Jefferson" on August 25, and have taken up their former work in Kanazawa.
- VOULES. Miss J. E. Voules (S.P.G.) has returned from furlough in England and is again living at 37 Goken Yashiki, Himeji.
- WATTS. Rev. and Mrs. H. G. Watts (M.S.C.C.) and three children returned from furlough on September 23. Mr. Watts will resume his former work in Niigata.
- WHITEHEAD. Miss Mabel Whitehead (M.E.S.) of Lambuth Jo Gakuin, Osaka, spent the summer months in the U.S.A. and returned to Japan in September.
- WILLIAMS. Miss Anna Belle Williams (M.E.S.) returned from furlough in the U.S.A., via Europe and the Ports, the latter part of September and has resumed her work at Lambuth Jo Gakuin, Osaka.
- WOODSWORTH. Miss Mary Woodsworth, who has been studying at Queens University, Canada, returned for a visit with her parents, Rev. and Mrs. H. F. Woodsworth (U.C.C.) during the summer, but returns to her College this Fall.
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DEPARTURES

- AKANA. Mrs. Katherine Akana (A.B.C.F.M.) and her son, Paul, sailed for America on furlough in July.
- CLAUSE. Miss Freda J. Clause (A.B.F.) Baptist representative on the faculty of the Woman's Christian College, left in the summer for a short vacation in America. She is remaining there for a few months for medical treatment.
- DEMPSIE. Rev. and Mrs. George Dempsie (J.R.M.) left for England on business via Canada on August 2, per M.S. "Hiye Maru."
- FARNUM. Rev. and Mrs. M. D. Farnum (A.B.F.) of Shigei, Hiroshima Ken, returned to America on furlough in the late spring.
- GERRISH. Miss Ella M. Gerrish (M.E.C.) of Fukuoka Jo Gakko sailed on furlough August 3. Her address is Greenville Junction, Maine.
- GOLDSMITH. Miss M. O. Goldsmith (C.M.S.) sailed by the M.S. "Empress of Japan," October 11, for furlough in England.
- HALL. Mr. and Mrs. George Hall (J.R.M.) left for England via America, for deputation and evangelistic work, on July 19, per S.S. "Hikawa Maru."
- HOLMES. Miss M. Holmes (S.P.G.) left on furlough in September. Her address is c/o S.P.G. House, 15 Tufton St., Westminster, S. W. 1, England.
- HORNE. Miss A. C. J. Horne (C.M.S.) sailed by the S. S. "Empress of Japan" October 11, for furlough in England.
- JOHNSON. Miss Emma Johnson (P.E.) teacher at St. Margaret's School, Tokyo, left for the United States for furlough early in August.
- LADE. Miss Helen R. Lade (P.E.) of St. Luke's Hospital, Tokyo, is leaving for furlough in the United States the latter part of October.
- LINN. Rev. and Mrs. J. A. Linn (U.L.C.A.) and son, of Moji will sail on the M.S. "Chichibu Maru" October 12, for the United States. They will reside at Tucson, Arizona, where it is hoped Mr. Linn may recover his health.
- MCGRATH. Miss Violet McGrath (J.R.M.) left for Ireland for furlough via Canada on September 4, per M.S. "Hikawa Maru."
- MILLER. Miss Edna Miller (A.F.P.) left Japan on June 28. She was married in California to Mr. H. H. Fletcher, and will reside in West Virginia.
- PHELPS. Miss Miriam Phelps, daughter of Mr. and Mrs. G. S. Phelps (Y.M.C.A.) returned to America on the S.S. "Kirishima Maru" on September 18. Her permanent address is c/o Miss Frances McLeoud, 607 North Milwaukee Street, Milwaukee, Wisconsin.
- STAPLE. Miss Grace Staple, (P.E.) teacher at St. Margaret's School, Tokyo, left for the United States early in August.

- STAVELEY. Miss J. A. Staveley (C.M.S.) sailed by the S.S. "Empress of Japan, October 11, for furlough in England.
- STETSON. Rev. and Mrs. Clifford R. Stetson (U.G.C.) and three daughters of Shizuoka, returned to America on the S.S. "President Hoover," September 19. Because of financial stringency, Mr. and Mrs. Stetson will not return to Japan.
- TEUSLER. Dr. and Mrs. R. B. Teusler (P.E.) of St. Luke's Hospital, Tokyo, left for furlough in the United States on September 13.
- TORBET. Miss Isabel Torbet (J.R.M.) left for Scotland for furlough via Canada on September 4, on the M.S. "Hikawa Maru."
- TROUT. Miss Jessie Trout (U.C.M.S.) who has been teaching the past two years in the Joshi Sei Gakuin, Takinogawa Ku, Tokyo, sailed for her home in Owen Sound, Ontario, Canada on July 19. Miss Trout will remain at home permanently.
- WILLIAMS. Miss A. S. Williams (C.M.S.) sailed by the S.S. "Kamo Maru," July 14, for furlough in Australia and afterwards in England.
- WILSON. Miss Eleanor Wilson (A.B.C.F.M.) formerly of the Kobe Joshi Shin Gakko at Nishinomiya, sailed for the United States in July, to become a Secretary of the American Board in Boston, for one year.
- WOODWORTH. Rev. and Mrs. A. D. Woodworth (A.B.C.F.M.) sailed for the United States on September 18, and have become emeritus missionaries of the Japan Mission of the American Board. Their permanent address is Merom, Indiana.

CHANGE OF LOCATION

- ANDERSON. Miss Irene Anderson (E.M.) has moved to 93 Takehaya Cho, Koishikawa, Tokyo.
- AXLING. Dr. and Mrs. William Axling (A.B.F.) are living in their new home at 5 Nichome, Shirakawa Cho, Fukagawa Ku, Tokyo.
- BICKEL. Mrs. L. W. Bickel (A.B.F.) has left Yokohama and is living at the Hinomoto Girls' School, 50 Shimotera Machi, Himeji.
- BOULDIN. Dr. and Mrs. George Bouldin, formerly of Fukuoka, are now living at Soshin Jogakko (A.B.F.) 1 of 8 Nakamaru, Kanagawa, Yokohama, where Mrs. Bouldin is teaching.
- CHARLES. Miss Elizabeth Charles (J.R.M.) has removed from Haze, Higashimozu Mura, Sempoku Gun, Osaka Fu, to 162 Kita Yoban Cho, Sendai.
- DRAKE. Miss Katherine Drake (U.C.C.) will move early in November from Hamamatsu to the Eiwa Jo Gakko, Shizuoka.

- ERINGA. Miss Dora Eringa (R.C.A.) has moved from Kurume to No. 57 Bluff, Yokohama, to engage in teaching in the English Department at Ferris Seminary.
- LEHMAM. Miss Lois Lehman (U.C.C.) formerly at the Eiwa Jo Gakko, Shizuoka, is now at 2 Torii Zaka, Azabu, Tokyo, and will be in charge of the Kindergarten Training Department of the Toyo Eiwa Jo Gakko.
- LIPPARD. Dr. and Mrs. C. K. Lippard (U.L.C.A.) until recently of Omuta, have moved to 1-Chome Tani Machi, Moji.
- MOORE. Miss Helen Moore (M.E.C.) has removed from Seoul to Fukuoka Jo Gakko, Fukuoka.
- NEWMAN. Rev. and Mrs. R. G. Newman (U.C.C.) have moved from Tokyo and taken up their residence in Shizuoka. Their address is Nishikusa-buka Cho, No. 55.
- NICHOLSON. Miss Goldie Nicholson (A.B.F.) of Soshin Jogakko, Yokohama, has been designated to Tokyo for two years' study in the School of Japanese Language and Culture.
- NOORDHOFF. Miss Jeane Noordhoff (R.C.A.) has moved to No. 16 Higashi Yamate, Nagasaki, where she will engage in evangelistic work.
- PARR. Miss D. A. Parr (C.J.P.M.) has moved from Maebashi to 169 Yanagawa Cho, Takasaki, Gumma Ken.
- REEVES. Miss Virginia Reeves (R.C.A.) has removed to No. 37 Yamate, Yokohama and has taken up full time work in the music department of Ferris Seminary.
- SIMONS. Miss Marian G. Simons (M.E.C.) of Sendai will join Miss M. A. Paine, in October at Ai Kei Gakuen, Motoki Machi, Adachi Ku, Tokyo, in settlement work.
- THEDE. Rev. and Mrs. Harvey Thede (E.M.) have been transferred to Tokyo, and are residing at 500, 1-Chome, Shimo Ochiai, Yodobashi Ku, Tokyo.
- THOMAS. Miss G. E. Thomas (C.J.P.M.) has moved from Maebashi to 169 Yanagawa Cho, Takasaki, Gumma Ken.
- WARREN. Rev. and Mrs. C. M. Warren (A.B.C.F.M.) have as their permanent address, Tera Machi Dori, Imadegawa Nishi Iru, Kyoto and are now both teaching in Doshisha.
- WINTHER. Rev. and Mrs. J. M. T. Winther (U.L.C.A.) until recently of Kurume, have moved to 15 Gokurakuji Cho, Fukuoka.
- WRAIGHT. Miss Marion Wraight (J.R.M.) has removed from Osaka to 162, Kita Yoban Cho, Sendai.
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BIRTHS

- BOWLES. To Dr. and Mrs. Herbert E. Bowles (P.E.) a son, John Bedell, on July 28, at Karuizawa.
- HAMILTON. To Rev. and Mrs. Hugh Hamilton (Josephine Logan, daughter of Dr. C. A. Logan—P. S.—of Tokushima) a daughter, Patty Elizabeth, in August in Appalachia, Virginia.
- HUTCHINSON. To Rev. and Mrs. E. G. Hutchinson (C.M.S.) in London, on August 22, a son, Arthur John.
- JENKINS. To Rev. and Mrs. C. Rees Jenkins (P.S.) in South Carolina, U.S.A., in July, a daughter, Betty.
- JONES. To Mr. and Mrs. Tudor J. Jones (J.E.B.) twins, Edith Menna and Gareth Bevan, on August 4, at the Karuizawa Nursing Home.
- NOSS. To Rev. and Mrs. G. S. Noss (R.C.U.S.) of Aomori, a daughter, Blanche Martha, on June 27, at Karuizawa.
- REID. A son, William Erickson, was born to Mr. and Mrs. Alex. H. Reid of Hamilton, Ontario in August. Mrs. Reid was Miss Eleanor Erickson, daughter of Mr. and Mrs. S. W. Erickson (P.S.) of Tokushima.

MARRIAGE

- BUCHANAN-EDWARDS. Announcement is made of the marriage of Mr. Walter William Buchanan, son of Dr. and Mrs. Walter McS. Buchanan (P.S.) of Marugame, to Miss Eileen Edwards of Jackson, Michigan, in Cincinnati on July 20. Mr. Buchanan holds the position of Minister of Music in the First Baptist Church of Jackson, Michigan.
- CHAMBERLIN-ZAUGG. Miss Mildred Zaugg, daughter of Mr. and Mrs. E. H. Zaugg (R.C.U.S.) of Sendai, was married on June 10 to Mr. Clark Chamberlin of Chicago. She had just completed her course in Physical Education at the University of Wisconsin. Mr. Chamberlin is connected with the Y.M.C.A. College at Chicago.
- PIERCY-OSMOND. Miss Olive E. Osmond arrived from England on September 16, and was married to the Rev. H. G. Piercy (C.M.S.) on September 8.
- TIMMERMAN-SULLIVAN. Miss Margaret Sullivan (P.E.) for the past three years surgical nurse at St. Luke's Hospital, Tokyo, and Mr. William Timmermann were married on September 27, at the Holy Trinity Church, Aoyama, Tokyo, and leave for the United States in October.
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DEATH

TOPPING. Henry Bickel Topping, the little son of Rev. and Mrs. W. F. Topping (A.B.F.) of Himeji, passed away in Karuizawa, July 17, after a short illness.

MISCELLANEOUS

BRYAN. Miss Allene M. Bryan, formerly Candidate Secretary of the Woman's American Baptist Foreign Mission Society, is visiting in Japan and China.

CLARK. Rev. and Mrs. E. M. Clark (P.N.) and four children have arrived in America after travelling through Russia, Finland, Sweden, Denmark, Germany, France, and England. Dr. Clark has spent several months investigating rural church conditions in Denmark.

CROSBY. Miss Amy R. Crosby (A.B.F.) has resigned from the service of the Woman's American Baptist Foreign Mission Society. Miss Crosby was engaged for many years in kindergarten work in Tokyo, her total service in Japan being about eighteen years.

HEPNER. Rev. C. W. Hepner (L.C.A.) of Ashiya, recently received the degree of Doctor of Divinity from Roanoke College, and about the same time Yale University conferred on him the degree of Doctor of Philosophy.

JAPAN BAPTIST MISSION. On May 25th, as a result of many months of planning, the Baptist Mission was absorbed into the East Japan Baptist Convention. All missionaries are members of the Convention. This body has complete charge of the General Board's work in Japan. The missionaries are now simply a "Missionary Group," with a very simple organization.

McCAY. Miss Janet S. McKay, Administrative Secretary of the Woman's American Baptist Foreign Mission Society, is visiting Japan on a tour of most of the fields where her Society conducts work.

McKENZIE. Dr. D. R. McKenzie (U.C.C.) who returned to Canada on furlough last spring has been in the hospital in Toronto undergoing a serious operation.

PARKINSON. Rev. and Mrs. W. W. Parkinson (A.B.F.) of Yokohama, have adopted a baby son, William Pendleton, who was recently brought from America by friends.

SHIVELY. Miss Lillian Shively, daughter of Mr. and Mrs. B. F. Shively (U.B.) of Kyoto has recently accepted a very attractive position as Personal Secretary for Mr. and Mrs. H. H. Kung of China. Mr. Kung

is Minister of Industry in the Chinese Government. Mrs. Kung is a Soong, sister to Mrs. Chang Kai Shek and Sun Yat Sen's widow, as well as sister to the present Minister of Finance. Mr. Kung is an alumnus of Oberlin, Class of 1906. Miss Shively's work will range from answering their personal correspondence to preparing economic and political reports for local and foreign use.

SMITH. Mr. Stanford Smith, son of Mr. and Mrs. Roy Smith (M.E.S.) of Kobe, who is a student in California University, spent the summer with his parents in Karuizawa. He returned to his school in August. His brother, Andrew, who graduated from the Canadian Academy this past spring, accompanied him and will also enter the University of California.

STIREWALT, HORN, BACH. Meta Stirewalt, Hubbard Horn, and Stanley Bach, children of families of the Lutheran Mission sailed, during the summer, for the United States where they have entered college. The two former graduated from the American School in Tokyo and the latter from the Canadian Academy in Kobe, in June.

TROUGHTON. Mr. Hessel W. F. Troughton who arrived in Japan on September 16 for work with the Central Japan Pioneer Mission, was summoned by cable to return to New Zealand at once on urgent business.

WADDY. Rev. Canon Stacy Waddy, General Secretary of the English Church, S.P.G. is making a tour of the dioceses in the Far East that receive assistance from this Society. His tour includes the Anglican Dioceses of Singapore, Labuan, and Sarawak, Kobe, South Tokyo, Korea, North China, and Shantung. Canon Waddy will be in Japan during October.

ZANDER. Miss Helen Zander (R.C.A.) has entered the New Life Sanatorium, Obuse Mura, Nagano. She is making good progress toward recovery.

WHO'S WHO IN THIS ISSUE

GURNEY BINFORD—President Chairman of the Federation for 1933 is a member of the Philadelphia Association of Friends—He and Mrs. Binford are among our most effective rural workers, located in Ibaraki Ken.

WILLIAM AXLING is a Tokyo Baptist Social Worker, actively supporting the Kingdom of God Campaign and is Sec'y of the National Christian Council.

MOTOJIRO SUGIYAMA is an outstanding Member of Parliament—a Christian much interested in the rural problems of his land.

SHOICHI MURAO is a well-known Prof. of St. Paul's University, Tokyo—an Anglican much interested in Newspaper Evangelism who was closely associated with the former Editor—Mr. Murray Walton.

LUMAN J. SHAFER of the (Dutch) Reformed Church of America is Principal of Ferris Seminary, Yokohama.

G. ERNEST BOTT is of the United Canadian Church, a prominent Christian Social Worker of Tokyo.

WILLIS LAMOTT of the Presbyterian Church (North) is on the Faculty Staff of the Meiji Gakuin. He was Editor of the 1931 Japan Christian Year Book and now, after a year's furlough in America, is being gladly welcomed back on the Publications Committee.

WILLIAM MERRELL VORIES, Author of the verses and the book about his friend Goro Takagi, needs no introduction. He was Chairman of the 1931 Federation, is an architect, social worker, musician and general all-round Christian just now on a business trip to America.

ELIZABETH GILLILAN is a teacher in Baiko Jo Gakuin, Shimonoseki—sent out by the Presbyterian Church (North).

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